

TRUTH UNVAILD

B Y

Scripture-Light.

In Three Parts. 2/1754

Written for the sake of those that
desire to behold it in its na-
tive Beauty.

To which is added,

An APPENDIX, which the Author
desires to leave as a Legacy to his
Children.

By a despised Follower of the blessed Jesus,

ROBERT PRUDOM.

*And that from a Child thou hast known the holy Scri-
tures, which are able to make thee wise unto Sal-
vation, through Faith which is in Christ Jesus.
2 Tim. 3. 15.*

L O N D O N;

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John Hoar
Sonar the
Bush
10th Jan



In Commendation O F T H E Ensuing Treatise.

THE worthy Author of the ensuing Treatise I bless God that ever I became acquainted with, being fully satisfied of the inward Uprightness and Sincerity of his Soul: besides, his undaunted Resolution and Courage, according to his Light, in following the Lord Jesus in his despised way, and cleaving to his Truth and People, who are exposed to the Scorn and Reproach of the World, and to many Professors also, add to his high Commendation. Moreover, all that shall vouchsafe to read this Treatise, shall find that the blessed God hath graciously bestowed no small Light, Gifts and Knowledg upon him in the great Fundamentals of true Christianity; the Lord certainly hath raised him up to defend his Truth and Interest in those Northern Parts of this Kingdom where he dwells, in a more clear Light than many have attained: Besides, he is not

only furnished with Knowldg, but with a fute-
ble Zeal, he being willing to work and labour
in Christ's Vineyard. The Subject he hath
wrote upon is such, as calls (it is true) for the
Pen of the most discerning Eye: many have
wrote upon the two Covenants, but how clou-
dily and darkly is palpable to many; tho others
have most excellently opened them, amongst
which the Reverend Mr. *Nehemiah Cox* in my
Judgment hath exceeded; yet his Stile seems
a little too high for ordinary Capacities. Our
pious Friend, tho very concise, yet is very
clear. As far as I can discern, 'tis evident that
God made a twofold Covenant with *Abraham*,
and set him up as a twofold Covenant-Head.

First, The one with his natural Seed as such,
in which Covenant he promised to be his God,
and the God of all his natural Offspring that
sprang from *Isaac*, upon the Ccondition of their
answering the Terms thereof; which shews it
was a meer Legal Covenant (or of the same
nature with the *Sinai* Covenant:) and in this
Covenant he separated all his fleshly Seed from
all other People in the World to be his People,
and visible Church under that Dispensation,
which consisted partly of the true spiritual
Seed or Believers, and partly of Unbelievers:
and in this Covenant he promised them the
Land of *Canaan*; and as a Sign or Token of
all those Legal Covenant-Blessings, he gave
them the Rite of Circumcision. Now this
Church-state was figurative or typical, and the
Precepts and Ordinances were therefore typi-
cal, and so continued till Christ came, and the
Gospel-Church (the Antitype of it) was es-
tablished.

blished. Many not seeing this, run into a great Error, thinking the Covenant made with *Abraham* was but one entire Covenant, i.e. the Covenant of Grace; whereas nothing is more clear than that Circumcision belonged to all the Male Children that sprang from *Isaac* (tho their Parents were ungodly, or Unbelievers) as well as the Male Children of Believers that were of the same Seed. Besides, if all the Children of *Abraham* according to the Flesh were in the Covenant of Grace, then one of these two things would follow, that they must all be saved, or else the Covenant of Grace is not a sure, an everlasting, or an unchangeable Covenant, nor of meer Grace, but a conditional Covenant, and so Men may fall from Grace, and perish eternally. Therefore in the

Second place, The Covenant of Grace which was made with *Abraham*, 'tis evident was a distinct Covenant from the Covenant made with his fleshly Seed as such, and consisted only in an absolute Promise of God's free Grace through Christ, which took in none but God's elect ones, and extended not only to the Elect amongst *Abraham's* Seed, but those of the Gentiles also: see Rom. 9. 4, 5, 6. Gal. 3. 16, 29. Moreover, it may seem strange that some Pedo-baptists should affirm, that every believing Parent is a like common Covenant-Head to all their Seed as *Abraham* was: for that was a Prerogative and Privilege only given to him; and if it is as they dream, then every believing Parent is the Father of all Nations, or of all Believers, whether Jews or Gentiles, for so was *Abraham* made by the holy God.

See

See my late Replies to Mr. *Burket* Rector at *Mildon*; and to Mr. *James Owen*. I shall add no more, only let you know our Author seems directly to agree with us herein.

As to our Author's Appendix, in which you have an account of his Experiences, and most pious Counsels to his Children, I am greatly affected therewith: the good Lord help not only his, but all the Children of Godly Persons (to whose hands it shall come) to lay those things to Heart. I wish from my Soul, that every Godly Family throughout this Nation had one of these Books: and that a Blessing may attend it, shall be the Prayer of him who is yet by Grace preserved through many Trials to serve the Lord Jesus in his Generation, according to his small Ability,

Horsley-down this 5th
of the 4th Month
called June, 1699.

Benjamin Keach.

The

The EPISTLE to the Christian READER.

Reader, in the perusing of the Truths contained in this Book, I desire thou mayst, with the noble Bereans, have recourse to the holy Scriptures, which contain in them the Path that the Flock have walk'd in, who are gone before to the Mansions of eternal Rest. The things laid down call for a more clear Discovery by some of God's Children, who are better fitted for so great a Work; and I do hope this may be as a Provocation to one of greater Ability to undertake it: All that I can say for my self is, that what I have done was from an inward Constraint of Soul; through Grace I have been conscious to my self of my personal Weakness, and therefore I have endeavoured to have my Heart laid at the Feet of the blessed ascended Jesus, to whom I have devoted Soul and Body, and all that is dear unto me. My Soul hath endeavoured to keep sight of my Lord by Faith held before me in the Gospel-Glass, and to follow that borrowed Light which shines in the Saints from Christ the Son of Righteousness. Having in my youthful Tears drunk in the Principles of Free-will, General Redemption, and falling away from Grace, which do fall in naturally

viii The Epistle, &c.

rally with the Judgment of Man while he stands under the first Covenant; I was so settled in those Opinions, that nothing less than an Almighty Power was able to draw my Mind to call the truth of them into question. I was at times check'd by those absolute Promises laid down in the holy Scripture, which seem'd to secure to the Saints the certainty of persevering and of enjoying Heaven at last; but was not able to reconcile them with other Scriptures, where Promises and Threatnings were annex'd together, and seem'd to stand upon terms with the Creature. But he who hath been pleased to reveal his Son in me, having brought me to see that the Children of Adam are distinguished as standing under the two Covenants of Works and Grace; and standing in this different state, the Scriptures speak a Language which meets the Experience of each of them. I then with great pleasure beheld the Harmony that was in the holy Scriptures; and having for many Years been trained in the School of the Covenant of Works, I have taken it in my way to clear it before I entred upon that well-ordered Covenant, by which all that are once enter'd into it are secured. I wish thou mayst not be offended at the plainness of the Stile in which the Truths contained in this Book are laid down; and so I rest a Lover of thy Soul,

Robert Prudom.

Truth Unvailed

BY

Scripture-Light, &c.

PART I.

CHAP. I.

Of the first Adam, the Excellency of the State and Condition in which he was created.

After God had made the World, and all sorts of living Creatures in it, he proceeds to make Man as the Perfection of this lower Region; consisting of two Parts, a comly Body, more beautiful than the rest of the Creatures, not attended with the least Infirmitie, and a rational Soul, fitted to hold

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Communion with God, and to bear Rule over the rest of the Creatures. From a sight of the Creation, and of Man as the Lord of it, while he stood in his Obedience to his Creator, the Psalmist *David* breaks forth into a holy Wonderment. *Psal. 8. 3, 4, 5, 6.* *When I consider the Heavens, the Work of thy Fingers, the Moon and the Stars which thou hast ordained; What is Man, that thou art mindful of him? and the Son of Man, that thou visitest him? Thou hast made him a little lower than the Angels, thou hast crowned him with Glory and Honour: Thou madest him to have Dominion over the Works of thy Hands; thou hast put all things under his feet.* A curious Canopy over his Head, and a furnished World for him to walk in, all Creatures giving a willing Subjection to him. And the great Creator, that he might shew unto Man the Authority that he had invested him withal, brings every Beast of the Field, and every Fowl of the Air unto *Adam* to receive its Name; and whatsoever Adam call'd every living Creature, that was the Name thereof. How great was the Happiness of *Adam* while he stood in that state in which he was created? He knew no wants in his Body, he had always a furnished Table before him, the Earth affording him all the Varieties that Nature brings forth, and that without any Toil or Labour; he had

a Garden, and that of God's planting, to walk in, and furnished with Trees bearing Fruit of every kind. What Gardener so skilful as the great Creator? and what Fruit so pleasant as that which is of his own making? He not only planted the Trees, but causeth them by his own Power to bring forth, and ripens them to the height of Perfection: there were all sorts of Fruits that were pleasant to the sight, and good for Food; a pleasant River goes forth from this Garden to water it: And to add to *Adam's* Happiness, he is blest with the happy company of his Creator. Stop a little, my Soul, and take a view of *Adam* before Sin entered, and the Offspring of the second *Adam* when wholly delivered from Sin, and clothed upon with their glorified Bodies. This beautiful *Eden*, or Earthly Paradise, is but a Type of the Heavenly Paradise; into this Paradise did the Tempter enter, into the Heavenly Paradise he cannot come; this Happiness was but short, but that which is to come is eternal: In this God was enjoyed as Creator, in the other God will be enjoy'd as a Father, the Son as a Husband to us: *Thy Maker will be thy Husband*; the holy Spirit for ever tabernacling in thee, the holy Angels and glorified Saints thy Companions. O my Soul, is this the happy Country that thy Lord

hath provided for thee? and hast thou indeed the clear Evidences of an Interest in it? then surely thou wilt be pressing towards it, and learn to live more and more above the things of this World.

C H A P. II.

Of the Image of God in which Adam was created, and the nature of that first Covenant-Light while in the state of Innocency.

THE Apostle John in the first Chapter of his Gospel, and the 2d, 3d, and 4th Verses, speaking of the second Person in the Godhead, the eternal Word, saith, *The same was in the beginning with God: All things were made by him; and without him was nothing made that was made. In him was Life, and that Life was the Light of Men:* that is, That Divine Life which was in the eternal Word, Creator, did give forth the Beams of its Life and Light in making of the Soul of Man. Not that the Soul of Man did thereby become any part of the Godhead; to think this is no less than Blasphemy, but an Image of God; Gen 1. 26, 27. *And God said, Let us make Man in our own Image,* after

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our Likeness: and let him have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattel, and over all the Earth, and over every creeping thing that creepeth upon the Earth. So God created Man in his own Image, in the Image of God created he them. This Image of God did not consist in the curious shape of his Body, altho the Beauty of it did far exceed the rest of the Creatures; for this were to make God to consist of Bodily Parts, and so confinable to one place, for a Body cannot be in two places as once; but this glorious Image consisted in the Faculties of the Soul, and the Impressions of the Law upon it. The Faculties of the Soul consisted of a spiritual Substance, which God breathed into that frame of the Body to give it Life; it was not made of any earthly Matter, as was the Body, but of a spiritual nature like unto its Creator; for altho it had not its being from Eternity, yet it was to continue to Eternity, and from the time of its Creation was never to come under a Dissolution; it was not made like the Soul or Life of Beasts, of the same Matter whereof the Body was made, and therefore dieth with them, but was created by God immediately out of nothing; in which respect God is said to be the Father of our Spirits, *Heb. 12.9.* Shall we not much rather be in subjection to the Father of Spirits, and

live? As it had Life in it self when it was join'd to the Body, so it retaineth Life when it is separated from the Body, and liveth for ever. It consisteth of these five Faculties; 1. The *Understanding*, wherein consisteth true Wisdom and heavenly Knowledge. 2. The *Memory*, a holy remembrance of such things as we ought. 3. The *Will*, a liberty of choosing or refusing. 4. The *Affections*, wherein lay the strength of the desire after God. 5. The *Conscience*, wherein lay Man's Integrity or Uprightness in walking with God. And that the Soul might not be any ways deficient, the Impress of the Law of the Creator was engraven upon it, which consisted in our Duty to God, and to one another. *Adam* wanted not Light to see the Excellency of the state wherein he was created, which Light, if followed, would lead him to the Creator, as the Spring from whence this his immortal Soul did come. He was under the greatest Obligations that were possible of loving his Creator, with all his Heart, with all his Mind, and with all his Strength, and his Neighbour as himself; both which parts of the Law he broke in going from his Duty to his Creator, and by offering Violence to all his Offspring, which were then in his Loins, he being made their Representative, and the Root from whence they were all to proceed;

coeed ; which I shall treat of more at large in the next Chapter, and return now to speak of the Excellency of the Soul, and of its immortal Nature ; (1.) From the Scripture ; (2.) From Experience in our viewing of dying Persons. And, (3.) From the Sayings of many Gentiles.

First, From the Scripture : *Eccles. 12. 7.* *Then shall the Dust return to the Earth ; and the Spirit return to God who gave it.* As it received Life from God without the Body, so being separated from the Body it ceaseth not to be, but goeth unto God its Creator, to be disposed of by him ; see *Phil. 1. 21.* I might also mention the Promise of Christ to the penitent *Thief* on the Cross ; *I say to thee, This day thou shalt be with me in Paradise* ; and that of the Parable of the rich Man and *Lazarus* : See also *2 Cor. 5. 1.*

Secondly. In our viewing of dying Persons : How great Testimony have we of the Excellency of the Soul in its being immortal, in that when the Body is languishing, and under its last minutes, drawing to a Dissolution, the Soul is more active and quick than ever, striving as it were to be gone from it ? Again, the Excellency of the Soul in the Immortality of it, doth appear in the dying Hopes of the Saints, and the dying Fears and Terrors of the Wicked : I myself have seen some who in their dying

hours have carried the greatest Evidences of their Souls being immortal, and that they were going to the eternal Enjoyment of God that was possible to be given ; enough to satisfy the most daring Atheist ; even a meeting of Death with the greatest sweetness and composednes of Spirit : “ Give my Love, “ faith one to me, to such and such Friends, “ and tell them by such a time my Soul will “ be in eternal Rest. Their Souls have given forth the greatest Unconcernedness that was possible to part with those things that had been most delightful unto them, by being brought to see into the Emptiness of all these inferiour things, having received a view of the full Enjoyment of God to be had, and that their Souls when separated from the Body, were capable of such an enjoying of him. Not many Months since I my self went to visit a dying Friend, who at that time seem’d to me to be further from her Dissolution than she really was ; she seem’d to be exceeding chearful : I said to her, “ I hope you may recover, you are “ better than you have been : she answered, “ I hope I shall not ; to which I replied, Why “ do you hope so ? She answer’d, My Evi-“ dences are clear for Heaven, and I long to “ have the Enjoyment of it.

Again : What an Evidence doth the dying Fears of unconverted Sinners carry with it.

it of the Excellency of the Soul, and of the Immortality of it ? for altho that part of the Image of God in their Souls, which contained their Duty to God, and to one another, be defac'd, and the Faculties of the Soul have lost that Rectitude and Order in which they were created ; yet the Evidences of the Excellency of it, in being immortal and capable of an eternal Enjoyment of God, have remained. What Concernedness hath filled the Souls of dying unconverted Sinners about their eternal loss of God ? and how have they been seiz'd with the sad apprehensions of an eternal exclusion from him ? See Mr. *Wadsworth* on the Soul's Immortality, and Dr. *More*.

Thirdly. A third Evidence of the Immortality of the Soul, and of the Excellency of it, doth appear from the words of many famous Gentiles, as quoted by *William Penn* in his *Christian Quaker*, Chapter the 14th of *Gentile Divinity of the Immortality of the Soul*: To which might be added the Sayings of divers Heathen Writers.

1st, Pythagoras. The Soul is incorruptible, it never dieth ; for when it goeth out of the Body, it goeth into the other World ; the pure to God, the impure bound by Furies in indissoluble Chains.

2dly, Heraclitus. If my Body be overpress'd, it may descend to the destinate place ; never-

nevertheless my Soul shall not descend, but, being a thing immortal, shall fly up on high to Heaven.

3dly. Socrates. The Body being compounded, is dissolved by Death; the Soul being simple, passeth into another Life incapable of Corruption: The Souls of the good after Death are in a happy state united to God in a blessed inaccessible place, the bad in convenient places, suffering condign Punishment. The same Socrates being condemned to die by Poison, Crito, one of his Followers, ask'd him, How wilt thou be buried? As you think good (saith he) if you can catch me, and if I give you not the slip. Then with a smile, applying himself to those that stood by him, I cannot persuade Crito, saith he, that I am any more than the Carcase you will anon behold, and therefore he takes care for my Interment. It seems that what I even now told him, that as soon as I have taken the Poison I shall go to the Joys of the Blessed, hath been to little purpose.

From what hath been said, it doth appear that the Soul of Man is of an excellent frame or make. How happy was the first Adam while in the state of Innocency, when every Faculty of the Soul stood in that Rectitude and Order wherein it was placed by the wise Creator, and the Impressions

pressions of what was required of him engraven upon his Heart? For if that Law which is call'd the Law of Nature, carry such Beauty in it now, what Beauty had it in it before it was defac'd by Sin? *Adam* while in the state of Innocency had no Corruption in him for to fasten the Temptation upon, his Will was free and at liberty to join with or refuse the Temptation when presented to him; and to encourage him in his Obedience, he had the continuance in this his happy state promised to him: for as the threatening if he disobey'd God carried Death with it, so it must be implied that his Obedience should continue Life to him. But stop, my Soul, and take a view of what thou hast been treating in this Chapter: Was *Adam* so happy in having his Soul created in the Image of God? Did his Understanding consist in true Wisdom? Was his Memory sanctified with the rememb'reng, or meditating upon divine things? Was the Will at liberty of chusing or refusing? Were the Affections taken up with the desire of enjoying Communion with the Creator? Was the Conscience upright in walking with God? Consider, my Soul, that the Children of the second *Adam*, who are gotten to the Souls of just Men made perfect in Glory, have this Image fully restored to them again; and in many respects

respects are in a better condition than the first *Adam* enjoy'd in Innocency; for his State was brought to the trial, whether he could be able to stand before a Temptation or not; their Condition is eternally fixt, and never more subject to trial by any Temptation. O my Soul, art thou interested by Faith in this second *Adam*? Dost thou witness a recovery of the same Excellency of the Image of God upon thee in a good measure, which the first *Adam* enjoy'd in his Innocency by the powerful workings of the Spirit of God upon thee? Then wilt thou behold more and more of the Beauty of it; the more thou experiencest of the recovery of this holy Image in thee, the stronger will be thy Cries after a full recovery of it: the more thou feest of inward Corruption, by which this blessed Image is defac'd, the stronger will be thy Cries unto God against this Corruption, and that thou mayst be brought to that blessed place where the Souls of the Children of the second *Adam* are made perfect.

C H A P. III.

Of the Fall of Adam: The miserable change of his Condition by the Fall; and how all his Offspring were included in it.

THE great and glorious Creator, that he might shew forth his Sovereignty over that curious Creature Man, whom he had created in his own Image, and that he might shew unto Man, that he did require a perfect Obedience from him was pleased to try his Obedience by prohibiting of him to eat of the Tree of Knowldg of Good and Evil ; — *for in the day thou eatest thereof thou shalt surely die.* This Tree was to be as a warning to them of their Mutability ; for altho the state wherein they were created was a most glorious state, nevertheless it was such a state as was liable to be lost ; the Creature enjoying of it upon the terms of a perfect Obedience ; not that the Tree could give Knowldg, but by tasting of it, the terms upon which *Adam* and *Eve* stood in the favour of God, were broken on Man's part, and so they came to have the experimental knowldg of Evil in themselves, which

which before they had of Good only. But altho God had no hand at all in Satan's Temptation, or in *Adam* and *Eve*'s Sin, yet we may safely own God to be concerned in the Fall of *Adam* and *Eve* so far as to give them up into the hands of the Tempter, and giving the Tempter power over them, to try them whether they would willingly go from their Obedience to God or no; he having afore by his eternal Decree determined to magnify his Power, Justice and Mercy: For being able to bring Good out Evil, as Light out of Darkness, he ordereth in his Wisdom the Fall of Man, to the setting out of the Glory of his Mercy in those that shall be saved in Christ, and of his Justice on those that shall perish for their Sins out of Christ. Satan being fallen from a glorious Angel through his Pride into the depths of Rein, was fill'd with Malice against God, and with Envy at the happy state of *Adam* and *Eve*, and endeavours to bring them into the like Misery with himself; and so is rightly call'd a Murderer from the beginning: Joh. 8. 44. *He was a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him: When he speaketh a Lie, he speaketh of his own, for he is a Liar, and the Father of it.* He gains upon *Eve*, by first questioning her concerning what God had commanded,

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Gen. 3. 1. *Ye, hath God said, Ye shall not eat of every Tree of the Garden?* And finding by her Answer that he gain'd upon her, she not answering to his Question, as God had spoken, that surely they should die, but by a term of doubting, *lest ye die;* he proceeds in his Temptation to a flat denial of the truth of the Threatning, Gen. 3.4,5. *And the Serpent said unto the Woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, your Eyes shall be opened, and ye shall be as Gods, knowing good and evil.* Hereby endeavouring to beget in Eve's Mind hard thoughts of God; as if his prohibiting them to eat of that Tree, was to keep a future good from them; and begetting Pride in her Mind, in not being satisfied with that happy state and condition that she was then in.

Thus through Unbelief in God, and Pride to be like unto God, did Sin enter into Eve; and through Eve's Prevalency with her Husband, Sin enter'd into him. Thus we may see the nature of Sinners is to draw others to the same Condemnation they are in, as Satan Eve, and Eve her Husband, even those who are nearest them, whose good they should procure.

Having cleared up how Adam and Eve were brought into their fallen State, I proceed to shew the miserable state that they were

were fallen into, and how their Offspring were included in it, and I shall treat of it under these three Heads: I shall, first, shew the miserable change that was brought upon their Souls. Secondly, The miserable change that was brought upon their Bodies. And, Thirdly, The miserable state they brought upon all their Posterity.

The Sentence threaten'd against *Adam* and *Eve* for their Disobedience in eating the forbidden Fruit, did not reach to a Dissolution of the Soul as to its being; for the Soul remains immortal after Sin enter'd as it was before; but the Sentence reached to a Dissolution of that Union that was betwixt the great Creator and the Soul: the Soul by Sin being changed from that happy state in which it was created, into a state of Misery, the Faculties of the Soul being put out of that Rectitude and Order in which at first they were placed.

The Understanding, wherein consisted true Wisdom, and the knowldg of heavenly things, is now become blind and dark, ignorant of God, and of his Will; *1 Cor. 2. 14.* But the natural Man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned: compared with *Ephes. 4. 17, 18, 19.* This I say therefore, and testify in the Lord, that ye hence-

henceforth walk not as other Gentiles walk in the vanity of their Minds ; having the Understanding darkened, being alienated from the Life of God, through the Ignorance that is in them, because of the blindness of their Hearts : who being past feeling, have given themselves over unto Lasciviousness, to work all Uncleanness with greediness.

The Understanding is so far from being taken up with the Knowledg of God, his Mind and Will, that it labours more and more after the knowledg of the ways of Sin, and so becomes more and more estranged from God ; wise to do evil, but to do good without Understanding.

The Memory, wherein lay a holy remembrance of heavenly things, is now become dull and forgetful, and easily lets go those things which we are in the chiefest place concerned to remember : we can remember readily the things which concern this Life ; the Vanities and Follies of the ways of Sin. What deep Impression do these things make upon the Memory of poor Creatures ? But things which lead to the enjoyment of God, and the everlasting Welfare of the immortal Soul, how slippery and weak is the Memory become to retain these ?

The Will, wherein lay the liberty of choosing or refusing, and before Sin enter'd,

will'd always that which was good, is now become impotent and weak in its joining with Good; how is it inflaved by Sin, and in the Chains of Satan? Rom. 6. 20. *For when you were the Servants of Sin, ye were free from Righteousness.* Holiness, without which God cannot be enjoy'd, the poor unconverted Sinner hath no Will in him to lay hold of; but on the contrary, lusteth after that which is evil. Gen. 6. 6. *And God saw that the Wickedness of Man was great in the Earth, and that every Imagination of his Heart was evil continually:* compred with Job 15. 16. *How much more abominable is Man, who drinketh Iniquity like Water?* Yea, what an Enmity is seated in the Will of unconverted Sinners against the ways of Holiness? How do their very Hearts rise against it? Rom. 8. 7. *Because the carnal Mind is Enmity against God; for it is not subject to the Law of God, neither indeed can be.*

The Affections of the Soul, wherein lay the strength of the desire after God, are subjected to Sin. How are they set upon unmeet Objects? inclined to things they should not be, and not to those they should? Thus we naturally hate good, and love evil. Kings 22. 8. *And the King of Israel said unto Jehoshaphat, There is yet one Man (Micaiah the Son of Imlah) by whom we may enquire of the Lord: but I hate him, for he doth*

doth not prophesy good concerning me; but evil. Our Affections are naturally raised to meet Sin, and the Temptations that lead into it; and do even embrace the Temptation; but are not stirred up to that which is Good, unless it be to eschew and shun it: Besides, when the Affections do move, how disorderly is their Motion? when merry, too merry; when sad, too sad.

The Conscience, wherin lay Man's Integrity, or walking with God, and wherein were the Impressions of the Divine Law, which contained in it our Duty to God, and to one another, how is it disordered by Sin? the Acts of Sin taking away the inward sense and feeling of the evil of it. And with what weakness doth that first Covenant-Light, which leads the Soul to seek after God as Creator, move in the Soul? How are its Reproofs hardly taken notice of by most Persons, and that, by reason of that great Darkness that is fallen upon the Soul of Man?

Thus we may see that Sin, as a Leprosy, hath over-run all the Faculties, and is become as a Body in the Soul, consisting of many Members, Rom. 7.23,24. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members. O wretched Man that I am! who shall

deliver me from the body of this Death? Tho all Sin doth not appear alike in all, some by Nature are more mild and courteous than others ; the reason of which difference is not, that there are not the same seeds of Corruption in all, but that the Lord keepeth down those Sins in some, which he suffereth to rise up in others.

The Children of God, that are by the Inlightnings of the holy Spirit come to see into the Corruptions of their Hearts, how do they see the seeds of Sin lying in their Souls, even of such Sins which they thought had not been in them ? The Heart or Soul doth then appear to be desperately wicked : who but God himself can have the full knowledg of it ? For the Children of God in their searches after Heart-corruptions, cannot come to find the bottom of them : so far is the Soul of Man fallen from God by Sin, that it is afraid to come nigh unto God ; it flies farther and farther from God, until it gets into the Pit of eternal Misery. How dark was *Adam* become by Sin, as to think the Trees of the Garden could hide him from the Eye of the great Creator ? And that God might aggravate and heighten his Sin, he speaks ironically, by way of taunt, *The Man is become like one of us :* He is come to know Evil by woful experience, he is fill'd with inward Horror, and with outward Shame.

Second-

Secondly, I shall shew the miserable state that *Adam* was brought into by the Fall as to his Body ; for no sooner was he fallen, but the Sentence was inflicted on him, *That in the day thou eatest thereof, thou shalt surely die* : Altho the Sentence was not so far put in execution against him, as to separate the Soul from the Body, yet his bodily state was so far changed, as to bring it under those Evils that lead to a Dissolution. He was driven out of that pleasant Garden of Delight in which God at first placed him, into the Earth, to get his Living in it amongst the Beasts of the field : and whereas in his innocent state he had a furnished Table provided without labor or toil, God himself having by his own Power provided things necessary for his bodily Subsistence ; now he must till the Earth with labour and toil, which was put under the Curse of Barrenness for Man's sake, until the poor Body wearied out, returneth to the Earth, by a painful Death, from whence it was taken ; *Dust thou art, and to Dust thou shalt return*. The Beasts of the Field who gave a willing Subjection to him as their Sovereign, were now so far estranged from him, as to rebel against him, and ready to put in execution the Sentence of a bodily Death : the Air in which he breathed, was changed for his sake, and infected the poor Body with ma-

ny sorts of Distempers, Sores, Sickneses and Diseases of all sorts ; Sin being the cause of all this Misery. Mat. 9. 2. *And behold, they brought to him a Man sick of the Palsey, lying on a Bed; and Jesus seeing their Faith, said unto the sick of the Palsey; Son, be of good cheer, thy Sins be forgiven thee.* Thus by taking away the Sin, he takes away that which was inflicted upon the poor Body for it : Besides all this Misery that is inflicted upon the poor Body in this Life, if it be not brought within the compass of a share in the Redemption of the Lord Jesus Christ, at the morning of the Resurrection it must be reunited to the Soul, and sentenc'd to share with the Soul in eternal Misery, having been a sharer with it in a course of Sin in this Life.

Thirdly, I shall shew the Misery that *Adam* brought upon all his Offspring by the Fall. *Adam* stood not before God as a single Person, but as one that had all his Offspring in him. They being all in him, and to proceed from him by Generation, became sharers with him in that state which he fell into ; Gen. 5. 3. *And Adam lived an hundred and thirty years, and begat a Son in his own Likeness, after his Image, and called his Name Seth;* born to the same Misery that his Father *Adam* was in, and a sharer with him in it. *Adam* received Light from the eter-
nal

nal Creator, and a holy rectitude of Soul ; and was under no necessity of giving way to a Temptation, there being nothing in him, while in his state of Innocency, to fasten a Temptation upon ; so that his Fall was a voluntary going off from God. He receiving those excellent Endowments of Soul and Body as a publick Person, by his Transgression *Judgment came upon all Men to Condemnation* ; Rom. 5. 14. Nevertheless Death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's Transgression. For from Adam to Moses, we do not read that after the Fall God ever treated with *Adam*, or with his Offspring, by an outward trial upon the terms of *Do and live*. Besides, Death then reigned, and doth still reign over little Children, whose Infant-state makes them incapable of being put to the trial of their Obedience. How doth daily Experience shew us that poor Infants are many times arrested, as soon as gotten into the World, by grievous Distempers, as the Convulsions, and such like, which keep them in grievous Misery for several days together before the Soul be separated from the Body ? which is a sufficient Testimony that they have another's Sin imputed to them, by which their very Nature is defiled ; upon which defiled Nature Death feeds, until it hath brought it

to Dissolution as to their Bodies ; but their Souls I desire to leave to that rich and free Grace which flows to Sinners through a second *Adam*, the Lord Jesus Christ, and to the Spirit's applying of it to them without any outward means.

Having gone through this third Chapter, which contains the misery of the first *Adam* and his Offspring, before thou leavest it, make some Application of it to thy own Soul. Look back, my Soul, and see what thou wast in an unconverted state ; thou spentst twelve Years in gross darkness, without the least knowledg of that God from whence thou receivedst thy being : thou wast wholly given up to the ways of Sin, without the least consideration what bitter Fruit it did produce ; that the way of it led to the Chambers of Death, and the Pit of eternal Misery. How many times wast thou, while in this state, nigh the Dissolution of thy Body ; the Grave, both to thy self and others, seeming to open its Mouth to receive thee ? What could have been thy state in eternity, if thou hadst been then removed ? Dos not the holy Scripture fully declare that those who spend their days in Sin, and in Satan's slavery, shall be eternally miserable with him ? O my Soul, tho thou couldst not pity thy self, because of that gross darkness that was upon thee ; yet that God that gave thee

thee thy being pitied thee, and extended sparing Mercy to thee.

It is he that hath delivered thy Soul from Death, thine Eyes from Tears, and thy Feet from falling. Thou now groanest in an unredeemed Body ; but thou viewst by Faith a redeem'd one. Doth the Creation groan by reason of that weight of Sin that is upon it ? Thy Lord Jesus's Return draws very nigh ; his Coming will bring with it a removal of the Curse ; and times of Refreshing shall come with him ; he will renew the Earth, and in it shall dwell nothing but Righteousness.

CHAP. IV.

Of the Image of God that was upon the Heart of the first Adam ; how it discovers it self in the Hearts (or Souls) of his fallen Children. The nature of the leadings of that first Covenant-light ; and the Condition of those that stand under the highest Attainment of it.

THAT Adam was a publick Person, and that the great Creator enter'd into Covenant with him upon the terms of Obey

Obey and live, hath been proved in the foregoing Chapter, and shall by the help of the Spirit of God be more fully demonstrated in this. That all his Offspring, as descending from him by Generation, are under the same Covenant, have some remaining Impressions of the same Law upon their Souls, and Light from the Creator answering the terms of that first Covenant, I shall First clear up from Scripture; Secondly, from the Sayings of many famous Gentiles; Thirdly, from common Experience of all Persons that do take notice of the dealings of God with their Souls.

And, First, to prove it from Scripture; Deut. 30. 11, 12, 13, 14, 15. *For this Commandment which I command thee this day, it is not hidden from thee neither is it far off: it is not in Heaven, that thou shouldest say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the Sea, that thou shouldest say, Who shall go over the Sea for us, and bring it unto us, that we may hear it, and do it?* But the Word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou mayest do it. I have set before thee this day Life and Good, and Death and Evil. Compared with Rom. 2. 14, 15. *For when the Gentiles which have not the Law, do by nature the things contained in the Law; these having not the Law (that is,*

in the outward letter) are a Law unto themselves; Which shew the work of the Law written in their Hearts, their Conscience also bearing witness, and their Thoughts the mean while accusing, or else excusing one another. From which Scriptures it is evident, that the Law delivered at Sinai, and written in Tables of Stone, was but a Copy of this inward Law which was engraven in the Soul of Adam, and on the Souls of all his Offspring.

It doth further appear, that Adam's Offspring as they descend from him, are under the same Covenant with himself, from their dealing with God, and his with them, according to the terms of that first Covenant. Gen. 4. 5, 6, 7. But unto Cain and his Offering he had not respect; and Cain was very wroth, and his Countenance fell: and the Lord said unto Cain, Why art thou wroth? and why is thy Countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, Sin lieth at the door. Cain presented his Offering, as a fruit of his Obedience, to his Creator, and expected acceptance upon the account of his Obedience; which proving otherwise than he hoped, he was wroth, and his Countenance fell: the Lord gives him the reason why his Offering was not accepted, because it was imperfect; the worthiness of his Brother Abel's Offering lying in an act of Faith

* put

put forth in a Redeemer to come, upon whose worthiness he grounded the acceptance of it, and not upon the terms of the first Covenant; *Heb. 11. 4.* compared with *chap. 12. 2.* Another Scripture which I shall mention is, *Job. 6. 28.* *Then said they unto him, What shall we do, that we might work the works of God?* From whence it is clear, that notwithstanding the outward means they enjoy'd, which were to lead them as Sinners to a Redeemer, they still remain under the first Covenant.

The next thing is, to shew that the Offspring of the first *Adam* have the same inward Light which leads to the Creator, that *Adam* enjoy'd. *Prov. 20. 27.* *The Spirit of Man is the Candle of the Lord, searching all the inward parts of the Belly.* Compared with *Rom. 1. 18, 19, 20.* *For the Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness:* Because that which may be known of God is manifest in them, for God hath shewed it unto them. *For the invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead;* so that they are without excuse. By the Spirit of Man he intends the Soul of Man, that is indued with such excellent Qualities, which, if improved to their right end,

end, do lead the Creature into the Duties required in the first Covenant; and by viewing the Works of Creation, to that eternal Power and Godhead, by which all things were created: the not improving of which Light leaves them without excuse before God, as they stand under the first Covenant. These Gentiles, of which the Apostle is treating, did darken that Light which led them to view the Godhead in the works of Creation, by their Unrighteousness, that is, Impiety, Profaneness, and Superstition that they run into; so that God gave them up to strong Delusions.

Secondly; I shall prove that all the Offspring descending from the first *Adam* are under the same Covenant with him, have some remaining Impressions of the same Law upon their Souls, and Light from the Creator leading to answer the terms of the first Covenant, from the Sayings of many famous Gentiles.

Timæus, one of *Pythagoras*'s Scholars, saith,
“ That the most excellent thing the Soul is
“ awakened to, is her Guide, or good Ge-
“ nius; but if she be rebellious to it, it will
“ prove her Demon or Tormentor: but
“ having overcome these things, thou shalt
“ know the Cohabitation or dwelling to-
“ gether of the immortal God, and mortal
“ Men.

Sopho-

Sophocles: "God grant, saith he, that I
" may always be so happy as to observe that
" venerable Sanctity in my Words and
" Deeds which is commanded by these
" noble Laws (speaking of the Laws writ-
" ten in Mens Consciences) which were
" made in Heaven. God is their Father,
" not mortal Nature; neither shall they
" ever be abrogated or forgotten.

" It is frequently said of *Socrates* (saith
" *Plutarch*) that he had the Guide of his
" Life within him; which it was told his
" Father *Sophronis* should be of more
" worth to him than five hundred Masters;
" he call'd it his good Angel or Spirit, who
" suggested to his Mind what was good,
" and virtuously inclin'd and dispos'd him
" to a strict and pious Life.

Cleanthes the Stoick "alloweth not Man-
" kind to be governed or right by the
" Dictates of their own Nature, which
" barely render them Men, but by that Di-
" vine, Infinite, and Eternal Nature, which
" is God, diffus'd or sown through the
" whole race of Men, as the most sure in-
" fallible Guide and Rule. To live (saith
" he) according to this Knowledg and
" Direction, is truly to live according to
" Virtue, not doing any thing that is for-
" bidden: The Virtue and Happiness of a
" Man depends upon a close Correspon-
" dence

" dence of his Mind with the Divine Will
" of him who governeth the Universe.
" Again, saith the same *Cleanthes*, the
" Knowledg of God is imprinted upon
" the Minds of Men.

Plutarch, speaking of the Principle of God in the Conscience, saith, " It is a Law not written in Tables or Books, but dwelling in the Mind always, as a living Rule, which never permits the Soul to be destitute of an inward Guide. Again, saith *Plutarch* to debate this antient Faith of Mankind and natural Belief, which is planted in all reasonable Souls, is to overthrow the strong and everlasting Foundation of Vertue.

I shall conclude these Sayings of the Gentiles with *Antisthenes*; *William Penn's* Gentle Divinity, Christian Quaker, pag. 72. " He was Institutor of the *Cynicks*, as they were call'd, and Scholar to *Socrates*; he taught that Vertue was the truest Nobility, that Piety was alone needful to a lasting Happiness; that true Vertue stood not in saying, but doing that which was good; not in much Learning, or many words, but upright Actions. In short, that the Principle of Vertue is sufficient to what Wisdom is needful, and that all other things ought to have reference thereto; that Piety is the best Armor, " and

“ and vertuous Persons are always Friends ;
“ that Vertue is an Armour none can ei-
“ ther pierce or take from good Men. He
“ prefers a just Man before his Neighbour ;
“ and good Womens Souls have the same
“ Privilege to Vertue with Mens. He ac-
“ counted Pleasure one of the greatest Mis-
“ chiefs in the World : and being ask'd
“ what Learning was best ? he answers,
“ that which unlearns Men Evil ; for those
“ who would live for ever, must have a
“ care that their Lives be holy and just in
“ this World.

Thirdly ; I shall prove that all the Off-
spring of the first *Adam* descending from
him, are under the same Covenant with him,
have some remaining Impressions of the
same Law upon their Souls ; and Light from
the Creator, leading to answer the terms of
the first Covenant, from the common Ex-
perience of all Persons that take notice of
the dealings of God with their Souls. We
must distinguish betwixt a sinful Peace gain'd
by Persons in a zealous performance of an
outward Worship, handed down unto them
by their Ancestors, and that Peace which
Persons gain by the Conduct of that Light
which leads to God upon the terms of the
first Covenant. That the first moving or
stirring of the Soul is by this first Covenant-
light doth appear, in that the Work upon
the

the Heart doth usually begin with a discovery of some Sin or Sins committed against one of the two Tables of the Law ; either that which contains our Duty to God, or to our Neighbour : which inward discovery of Sin hath attending of it Guilt and Fear of either some temporal or eternal Punishment ; for the escaping of which Punishment, the Soul doth betake it self to a close adherence to this inward Light ; and by following of it, and giving attendance to it, the Impressions of the Law, which contains our Duty to God, and to our Neighbour (which is engraven upon the Souls of all *Adam's Offspring*) comes to be discovered to us, and we are led to follow the Rule of this inward Law. And by giving Obedience to it Peace is gain'd, and by keeping in our Obedience Peace is continued ; the Light giving the Soul no further disturbance, than as it becomes guilty of the breach of this inward Law : which the Gentiles on the other side, and every moral Person with them coming to witness, makes them press after it more and more, by which they come to shine forth before Men by a sober Conversation. That this Light is a distinct thing from the Work of the Holy Ghost upon the Souls of the Saints is evident, because all its dealings with God are as Creator, and upon the first Covenant

terms, that is, *obey and live.* In its Obedience lies its Hope, upon its Obedience is its enjoyment of God here bottom'd, and the eternal enjoyment of God in Glory ; to these the *Reward is not of Grace, but of Debt,* Rom. 4. 4. By Reward is meant eternal Life ; they are not brought to see the Imperfectness of their Works, that so as Sinners they may come to Christ, and through him to God, to receive a Pardon upon Grace's account, from a sensibility of Soul that they have a real need of it. They never were yet brought out of the first Covenant, but only stand as Witnesses of it, and for God in it under high Attainments. Their everlasting State we are to leave to him who is appointed to be the Judg of all Men : only before I leave them, or end this Chapter, I shall shew by the holy Scriptures how their State differs from the State of Children. The Light by which these Persons are led, is by *Will. Penn* call'd the Light of Christ ; and that it is sufficient, if followed, to lead to eternal Salvation. And indeed if his Christ which he describes unto us were the true Christ, then the Gentiles on the other side, and every moral Person were brought to the enjoyment of him ; but his words being brought to the Rule of the holy Scriptures, and tried by the Experiences of Saints, he is found to be a poor deceived Person.

William

William Penn's Christian Quaker, p. 96, 97.

" And this is unquestionably confirm'd unto us by that known and very weighty Expression of the Apostle *Paul* to the *Romans*, " chap. 9. 5. *Whose are the Fathers, and of whom as concerning the Flesh Christ came, who is over all, God blessed for ever.* Amen. " Since here both Christ is distinguished from the Body he took and made one with that God, *who is over all, blessed for ever.* Amen. As much as to say, of whose Flesh Christ took; therefore Christ was before he took it, or his taking it did not constitute him Christ.

In Answer to *William Penn*: If the Manhood united to the eternal Word, Creator, did not go to constitute him Christ, then these Gentiles of which he treats were Christians, for they were all led to the acknowledgment of God as Creator. But herein he abuses the Apostles words, and contradicts the Faith of Christians in all Ages: the Apostle is shewing us, that he who was held forth in the Promises to be the Lord's Christ, was to take his Flesh or Manhood of the Fathers; that is, according to the Promises, he was to be of *Abraham's* Seed, and *David's* Son; and yet as to his Divine Nature, was from everlasting God blessed for ever: The Apostle is distinguishing his two Natures in this Scripture,

William Penn is endeavouring to throw away his Manhood. Besides, by the same way of arguing, may his Godhead be removed from constituting him Christ; *Acts 2. 36.* *Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.* The holy Scripture is sometimes giving the name Christ to him as he was God; in other places it gives the name Christ to him as Man, that so we might have his two Natures distinguished to us, not that thereby they might be separated. And mark it, Christian Reader, that altho the Lord Jesus Christ stood in the Decree of God, as God-man in one Person, to appear in the fulness of time, and was so held forth in the Promises to the Fathers in the Old Testament; yet those Promises were subservient to his Appearance in the state of his Humiliation in the Land of *Judea*, and pointed at it; and so were the Fathers by the Light of Holy Ghost inabled to behold him, and lay hold of him as their Saviour, *Hebrews* the 11th Chapter, and 12th, ver. 1, 2. Christianity in the Power of it is a relinquishing the first Covenant-Principles of Light in the Creator, and *do and live*, as the Condition of eternal Life, for the Light of Faith in the eternal Word made Flesh (or join'd to Man's Nature) *John 1. 12.* But as many

as received him, to them gave he power to become the Sons of God, even to them that believe on his Name. The Childrens admittance into the Presence of God is upon the account of a Redeemer, upon the account of a Mediator held forth outwardly in the Scriptures, apprehended inwardly by Faith through the help of the holy Spirit: the Children go without Works when they go to Christ, and through him to the Father. They then leave their Works behind them; before Men they take the Law with them, and walk by it as a Rule of Life. But seeing I shall have occasion to speak more of this in the second Part, I shall here shut up this Chapter, and the first Part, which was to shew the nature of the Covenant of Works.

P A R T II.

Clearing up, that the Covenant of Grace and Redemption is but one and the same Covenant.

C H A P. I.

Of Election bottom'd upon the Sovereignty of God. How the Eternal Word united to Man's Nature is chosen by electing Love as the head of the Elect, and made the way through which electing Love doth pass to every elect Person.

IN clearing up the weighty Truths contain'd in this Chapter, I shall treat of it under these three Heads: *First*, Set forth the Sovereignty of God. *Secondly*, Shew that Election proceeds from him as an Act of Grace and Goodness; the advancing of his own Glory being that which is carried on in the Decree of Election.

*

Third'y,

Thirdly, I shall shew how the Lord Jesus Christ is the Head of the Elect, and made the way through which electing Love doth pass to every elect Person.

First, I shall set forth the Sovereignty of God from the holy Scriptures; Isa 40. 12, 13, 14, 15. Who hath measured the Waters in the hollow of his hand? and meted out Heaven with a Span, and comprehended the Dust of the Earth in a measure, and weighed the Mountains in Scales, and the Hills in a Balance? Who hath directed the Spirit of the Lord, or being his Counsellor hath taught him? With whom took he Counsel, and who instructed him, and taught him Knowledge, and shew'd him the way of Understanding? Behold, the Nations are as a drop of a Bucket, and are counted as the small Dust of the Balance: Behold, he taketh up the Isles as a very little thing. The Majesty and the infinite Power that is in God, when some glimmering of it is beheld by the Soul, how doth it lay it in the Dust before him, and make it willing to be resigned up unto him, to be disposed of by him. For as his own Pleasure and his own Glory was the moving Cause why he created Angels and Men; so in disposing of them according to his own good Pleasure, who shall say to the most High, Why doit thou thus? God will be honoured by all his Creatures

in a way of Mercy, or in a way of Justice. That he secured part of the Angels in the state wherein he created them, is infinite Grace to them ; that he gave up others that fell from him to follow the Counsel of their own Wills, and to persist in a course of Rebellion against him, that so they might glorify the Attribute of his Justice, is no Injustice in him ; the Evil which they brought upon themselves being a voluntary Act of their own. That part of the Offspring of Adam are rescued out of their fallen state by rich and free Grace, whilst the rest are left to the Light or Law of the first Covenant, under which the great Creator hath placed them, determining to proceed towards them according to the Tenor of that Covenant which they stand under before him, is his own good pleasure.

In clearing up the Sovereignty of God I shall proceed a little further, and before I leave it open two or three Scriptures in Job, Chap. 2. 3. *And the Lord said unto Satan, Hast thou considered my Servant Job, that there is none like him in the Earth, a perfect and an upright Man, one that feareth God, and escheweth Evil ? and still he holdeth fast his Integrity, alioe thou movedst me against him, to destroy him (that is, in his outward Estate) without cause.* From hence I observe, that Sin was not the moving cause

why that great outward Calamity fell upon Job, but an Act of God's Sovereignty over his Creature, intending to bring Glory to himself out of the Misery of his Servant, of whom he might dispose as he pleased without the least Injustice. And Job beholding God dealing with him in a way of Sovereignty, his Soul was kept in a right frame before him; ver. 9, 10. *Then said his Wife unto him, Dost thou still retain thy Integrity? Curse God, and die.* But he said unto her, *Thou speakest as one of the foolish Women: Shall we receive Good at the hand of God, and shall we not receive Evil?* The best Support for God's Children when under Affliction, is to look at the Sovereignty of God, that so they may be kept from murmuring against him. When we look up unto God, as no ways bound to us, but as he is pleased himself, it makes us stoop before him; and when the Soul goeth from its Duty here, it goeth from that which should support it in Peace and Quietness. An Example we have in Job, when he began to stand upon terms with God, how was his Spirit unsettled? as Chap. 31. from ver. 1 to the 35th, and then he breaks forth, *O that one would bear me! Behold, my desire is, that the Almighty would answer me.* And in ver. 37. *I would declare unto him the number of my steps, as a Prince would I go near unto him.* Look for-

forward into Job 40. from ver. 1 to 15. and we find that God doth come forth to answer Job; but how doth he answer him? Doth he give Job an account why he brought such Calamity upon him? No, he stands upon his Sovereignty, ver. 2. *Shall he that contendeth with the Almighty, instruct him? He that reproveth God, let him answer it.* Doth Job now make good what he said, that he would declare unto him the number of his steps? as a Prince doth he go nigh unto him? No, he falls under him, ver. 3, 4. *Then Job answered the Lord, and said, Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth.* Here is the end of the Creatures standing upon terms with God, and here is the safety of God's Children to endeavour to witness a humble submissive frame of Spirit to him.

I have treated hitherto of the Sovereignty of God: I come now under the second Head, to shew, that Election proceeds from God as an Act of Grace and Goodness; the advancing of his own Glory being that which is carried on in the Decree of Election; Rom. 9. 23. *And that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory.* For altho God was infinitely happy in himself, yet so great is his condescending Grace to those whom he doth by his eternal

Decree

Decree choose to be Vessels of Mercy, that he is pleased to manifest of his Goodness to them, and to take them into a state of eternal Glory with himself; nothing foreseen at all in them being the moving Cause of God's choosing of them; the only Cause being the good Pleasure of his Will : 2 Tim. 1. 9. *Who bath saved us, and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace which is given us in Christ Jesus, before the World began.* Chap. 2. 19. *Nevertheless, the Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his.* This Doctrine administreth great Comfort to the Saints, who feel the Work of Election upon their Hearts, that their Salvation standeth by God's eternal Decree that cannot be changed, and not in themselves that daily might lose it. How doth this make the Saints love God to the uttermost, who hath manifested so great Love to them? How doth this serve to humble them, that they had nothing of themselves for their Salvation, but it freely came from God?

Thirdly; I shall proceed to shew how the Lord Jesus Christ is made the Head of the Elect, and the way through which electing Love doth pass to every elect Person.

I shall prove it by these following Reasons.

1st. Be-

1st. Because that our Nature in him was fitted as a Tabernacle for the receiving of the eternal Word, the second Person in the Godhead; the Holy Ghost by his incomprehensible Power working his Conception supernaturally, purifying that Matter of which his Human Nature was taken in the Womb of the Virgin, so that his Nature had not the least Defilement in it. The Divine Nature and the Human Nature became united in him; to him run all the Promises, and to all the Elect as they are united in him, *2 Cor. 1. 20. For all the Promises of God in him are Yea, and in him Amen, unto the Glory of God by us,* that through him come to partake of them: the Promises run to him, and fix in him as in an immovable Rock that can never be shaken.

2dly. He is the Head of the Elect, and the way through which electing Love doth pass to every elect Person, because they are given to him as a Seed: *Psal. 89. 27, 28, 29. Also I will make him my first born, higher than the Kings of the Earth. My Mercy will I keep for him for evermore, my Covenant shall stand fast with him. His Seed will I make to endure for ever, and his Throne as the days of Heaven.* Compared with *Heb. 2. 13. And again, I will put my Trust in him: And again, I, and the Children which God hath given me.*

As the first Adam conveys natural Defilement

ment to all his Seed, and that which causeth the loss of Communion with God; so the Lord Jesus Christ that conveys to all the elect Seed, which removes that which hinders Communion, and restores Communion to them: John 6. 57. *As the living Father sent me, and I live by the Father; so, he that eateth me, even he shall live by me.* Here is three Lives; here is, 1. The Life of the Godhead. 2. Here is the Man Christ living upon the Godhead. 3. Here is the Believer living upon the Lord Jesus Christ as God-man in one Person; the Divine Nature putting Life into the Manhood, and conveying of that Life to the Elect. Gal 3.16. *Now to Abraham and his Seed were the Promises made: He saith not, To Seeds, as of many; but as of one, And to thy Seed, which is Christ.* Is Christ mystical here meant, saith Leigh, then the Elect are comprehended in him: *To Abraham and his Seed were the Promises made;* to Abraham in Christ, and not to Christ in Abraham, saith Kendal against John Goodwin.

3dly. It doth appear that the Lord Jesus Christ is the Head of the Elect, and the way through which electing Love doth pass to every elect Person, from the Experience of the Saints from Abel to this very day. The Elect that were in the World before his appearance in the state of his

his Humiliation, did all by Faith look at him, and through him were brought to the enjoyment of God ; and upon him lay their hope of persevering with God : *Heb. 12. 1, 2.* *Wherefore, seeing we are compassed about with so great a Cloud of Witnesses, let us lay aside every weight, and the Sin that doth so easily beset us, and let us run with patience the Race that is set before us ; looking unto Jesus the Author and finisher of our Faith.* This Cloud of Witnesses that look'd unto Jesus, were the Saints from Abel's time, in the 11th Chapter. The Saints that have been and are in the World in the times of the New Testament, through Jesus do go to God, through Jesus do enjoy Communion with God ; *2 Cor. 4. 6.* *For God who commanded Light to shine out of Darkness, hath shined into our Hearts, to give the Light of the Knowledg of the Glory of God, in the face of Jesus Christ.*

To sum up this Chapter ; Was the Lord Jesus Christ comprehended in the Womb of the Decree of Election ? Was the Union of the two Natures in the Person of the Lord Jesus Christ comprehended in the Decree as the Head of the Elect, and by the Decree appointed to be the Conveyer of Grace to every elect Person ? Then whatever was acted and done by him was subservient to the Decree ; and proves the Covenant

tenant of Grace and Redemption to be but one Covenant, Job. 4. 34. *Jesus saith unto them, My Meat is to do the Will of him that sent me, and to finish his work.*

CHAP. II.

Of the Redemption of the Lord Jesus Christ, in two parts; First, Perfect Obedience to the Law. Secondly, Satisfaction to the Penalty of it for the Elect, subservient to the Decree of Election, and leading to answer the great Designs of it.

THE great God, that he might make good that threatening against Satan, *That the Seed of the Woman should bruise the Serpents Head,* doth by the incomprehensible Power of the Holy Ghost, first, sanctify that Matter of which the Body of the Lord Jesus Christ was made, and then without the help of Man's Seed, did create or form it into the shape of Man, to which a living Soul was given, *that so he might appear to be like his Brethren, the Elect.* To this second Man so wonderfully made, was the eternal Word, the second Person in the Godhead, united

united in the Womb of the Virgin *Mary*, and brought forth into the World, our *Emmanuel, the Mighty God, the everlasting Father, the wonderful Counsellor, the Prince of Peace*: His Divine Nature being the express Image of his Father's Substance, and in respect of it, it was no Robbery in him to be the Father's equal, and one with the Father. That he might be one with the Elect, he is wonderfully united to their Nature in the Womb of the Virgin; and that he might figure out the Misery that all the Elect were in by Generation, he is born in a Stable, and laid in a Manger; typifying out, that by reason of their natural Pollution they were like their first Father *Adam*, who was driven from the Presence of God amongst the Beasts. He is put under the first Covenant, that he might fulfil the Righteousness of it, *Gal. 4. 4, 5.* — *Made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.*

And he is not only put under the first Covenant to give it a perfect Obedience, that in that Obedience of his the Elect might appear before God; but he is likewise put under the first Covenant to give Satisfaction to the Wrong done to it by the Elect, as they successively come into the World. *Gal. 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for*

for us; as it is written, *Cursed is every one that hangeth on a Tree*: Compared with Heb. 2. 14. *Forasmuch then as the Children are partakers of Flesh and Blood, he (the eternal Word) also himself likewise took part of the same; that through Death he might destroy him that had the Power of Death, that is, the Devil.* Those that stood in the Decree of Election as Children, coming into the World in such a way by Generation, as brought them under the defilements of Sin, and so under the Penalty of the first Covenant, the eternal Word takes hold of their Nature, and by sanctifying of it in Death, perfuming the Sacrifice by his Divine Nature, the Penalty of the first Covenant is removed, and a Pardon laid in for the Children as they shall successively come into the World, and have it applied to their Souls by the Spirit. They being interested in this Satisfaction, the Penalties of the first Covenant are removed, and the executive Power of it taken out of the hands of Satan.

Having now by way of Introduction, opened the door into the Work of Redemption wrought by the Lord Jesus Christ, I come, in the next place, to consider this Soul-amazing Work under these three Heads; First, In his perfect Righteousness, by which he answered the Requirements of the first Covenant. Secondly, In

his giving up himself voluntarily to Death to answer the Justice of God for the Elect. Thirdly, How it was subservient to the Decree of Election, and answers the Design of it.

And, first, I shall consider this perfect Righteousness of the Lord Jesus Christ : and that I may the more clearly behold it, I shall consider him with the Apostle, as a second *Adam*; and as a second *Adam* brought to the trial of his Obedience, given up into the hands of Satan, to be sifted and tried whether he would yield to the Tempter or no: *Mat. 4.* from *ver. 1 to 11.* From *v. 1 to 3.* we have the preparatory Work that went before the Temptation. And here we may view the great difference that is betwixt the Persons of the two *Adams*, the first *Adam* assisted with all the outward Advantages that were possible to be afforded him, that he might withstand the Temptation; the other put under all the outward Disadvantages that might tend to make him yield to it. *Then was Jesus led up of the Spirit into the Wilderness, to be tempted of the Devil: And when he had fasted forty days and forty nights, he was afterwards an hungred.* The first *Adam* was under no necessity of feeling that grievous Misery that Hunger brings upon Nature, having always a furnished Table before him; the Temptation was

was in a place where there was no moving Cause to draw the Creature from his Obedience to God, but his Disobedience was a voluntary Act. But the second *Adam* in his Human Nature, to prepare for the Temptation, was brought to feel the bitter Pain of Hunger, Nature having wanted Supplies of Food for forty days and forty nights together; and besides, the Temptation is brought in a place, even in a Wilderness, destitute of all outward Support.

The next step is to consider the Progress of the Temptation it self in its three several Assaults: First, From ver. 3 to v. 5. Secondly, From ver. 5 to v. 8. Thirdly, From ver. 8 to v. 12.

And, first; As to the first Assault, from ver. 3 to v. 5. *And when the Tempter came unto him, he said, If thou be the Son of God, command that these Stones be made Bread.* But he answered, and said, *Man shall not live by Bread alone, but by every word that proceedeth out of the Mouth of God.* Let us compare this Temptation with the Temptation brought against the first *Adam*, and consider the difference that is betwixt the Matter contain'd in the Temptations.

In the Temptation that was brought against *Eve*, and handed by her to her Husband, there is a Discontentedness with the Bounty already bestowed, and a seeking by

indirect means to attain to a greater pitch of Glory wrapt up in the Temptation ; *Ye shall be as Gods knowing Good and Evil.* In the Temptation brought against the second *Adam*, the Lord Jesus Christ, the Matter contain'd in the Temptation is more closely laid together ; here is the supply of Nature's Necessities presented, and here is the working of a Miracle propounded to supply the craving Necessities of his Human Nature ; If thou consent, Nature will be supplied, and the Power of thy Divinity will be manifested. The first *Adam* looks not at what should be the issue of going out of God's way to attain that which the Temptation presented to him, and so is taken in the Snare : The Lord Jesus looks to the Event, as appears in his Answer to the Devil, *Man shall not live by Bread alone.* It's the Blessing of God upon the Bread that makes it tend to the satisfying of Nature, and not Bread alone without his Blessing that can do it ; and so he overcomes the Tempter.

The Devil being overcome in this first Assault, he prepares for the second, ver. 5, 6. *And the Devil taketh him up into the holy City, and setteth him on a Pinnacle of the Temple, and saith unto him, If thou be the Son of God, cast thy self down ; for it is written, He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any*

any time thou dash thy foot against a Stone.
Ver. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Not that another Scripture opposeth the true meaning of that Scripture cited by the Devil, but his addition to it, *Cast thy self down*; for he is said to tempt God, who presumptuously, without necessity, seeks an Experiment of the Wisdom, Power, Goodness and Truth of God.

The Devil being overcome in this second Temptation, prepares for the third; ver. 8. *Again, the Devil taketh him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the World, and the Glory of them.* Ver. 9. *And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.* Here he appears as a Liar, in saying that the Kingdoms of the World and the Glory of it were at his disposal; and he manifests his Pride in requiring the Son of God to fall down and worship him: which is implied in our Saviour's Answer, ver. 10. *Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

It appears from what hath been here laid down, that the Lord Jesus Christ being required, as the Head of the Elect, to give a perfect Obedience to the Law, or the first Covenant, did, notwithstanding the assaults

of Satan, persevere in his Obedience : which Obedience of his is in Scripture call'd *God's Righteousness*, because of the Union of the two Natures in his Person ; and because it was by the Power of his Divine Nature that his Human Nature was supported and enabled to withstand the Temptations. But seeing I shall have occasion to speak further of this Righteousness when I come to shew how the Holy Ghost doth apply it to the Souls of poor, weary, heavy-laden Sinners, who fly out of self-dependance unto him as to a Sanctuary, I shall proceed to the second part of the Redemption of the Lord Jesus Christ, which consisted in his free and voluntary giving up of himself to answer the Justice of God for the Elect.

And, first, I shall take notice of the Sufferings of his Soul : *Isa. 53. 10. Yet it pleased the Lord to bruise him, he hath put him to Grief ; when thou shalt make his Soul an Offering for Sin.* He never had committed Violence, neither was Guile found in his Mouth ; but having undertaken to make Satisfaction to the Justice of God for the Elect, and to undergo the Penalty of the first Covenant, how did he feel the weight of Divine Wrath upon his Soul, as that bitter fruit which doth attend Sin ? *Mat. 26. 37, 38. And he took with him Peter, and the two Sons of Zebedee, and began to be sorrowful, and*

and very heavy. Then saith he unto them, My Soul is exceeding sorrowful, even unto Death; tarry ye here and watch with me. Mark 14.35. And he went forward a little, and fell on the ground, and pray'd, that if it were possible the hour might pass from him: Compared with Luke 22. 42.43,44. Father, if thou be willing, remove this Cup from me: nevertheless, not my Will, but thine be done. And there appeared an Angel unto him from Heaven, strengthening him: And being in an Agony, he prayed more earnestly; and his Sweat was as it were drops of Blood falling down to the ground. He prayeth for freedom from that Cup and Hour, that is, from the grievous Torments that were upon his Soul: yea, so great was the Sorrow wherewith his Soul was ready to be overwhelmed, that he seeks for help by the Prayers of his poor drowsy sleeping Disciples. There is an Astonishment or an Amazement which falls upon the Soul two ways, that is, an Astonishment of Admiration, and an Astonishment of Fear; the latter is here meant. He saw himself fallen on a sudden into such Distress, as he knew he could not be delivered from it: and being in an Agony he wrestles with Grief and Fear which pressed his precious Soul; yea, he struggles and wrestles with it, that he might not be so far overcome by it, as to bewray any kind of Impatience: he vents his Grief and Sorrow in these words, Not my Will,

but thine be done. The first *Adam* had a Garden of Pleasure to walk in, the second *Adam* hath a Garden of Sorrow to weep and mourn in. The Garden in which *Adam* and *Eve* was placed had a pleasant River running through it to water it; this Garden is watered with the Blood of the second *Adam*, that is forced through his Veins by inward Grief and excessive Sorrow: he not only is said to have sweat drops of Blood, but as it were to have bedew'd the place. Saith *Jansen* upon the words; "If we behold him upon the Cross, " he there complains of the withdrawings " of the Divine Nature from him in these " words, *My God, my God, why hast thou " forsaken me?*

I come, secondly, to speak of the Sufferings of the Lord Jesus Christ in his Body; he experienced the fulfilling of the words of the Prophet, *Isa. 50.6.* *I gave my Back to the smiters, and my Cheeks to them that pluck'd off the Hair: I hid not my face from shame and spitting.* Pilate, who was his Judg, pronounceth him innocent, and as an outward sign of his Innocency, washeth his hands when he pronounceth Sentence against him, to clear himself of his Blood; yet scourgeth him, and deliver'd him to be crucified: *Mat. 27. 27, 28.* *Then the Soldiers of the Gouvernour took Jesus into the com-*

mon Hall, and gathered unto him the whole band of Souldiers: And they stripped him, and put on him a Scarlet Robe. The putting on the Scarlet Robe was for two Reasons, the first, that the pain of his scourging might be increased upon him; the second reason, to shew their Contempt of his Kingly Power. Ver. 29, 30. *And when they had platted a Crown of Thorns, they put it upon his Head, and a Reed in his right-hand; and they bowed the Knee before him, saying, Hail King of the Jews. And they spit upon him, and took the Reed, and smote him on the Head.* They would not only mock him with the putting of such a Crown on him, but by the same also shew their Cruelty to him by fastening the Thorns into his Head. Ver. 32. *And as they came out, they found a Man of Cyrene, Simon by name; him they compelled to bear his Cross.* It was a Custom among the Romans, that those Malefactors that were to be crucified did bear their own Cross; but such had been already the grievous Sufferings of this innocent Lamb, that his Body was wearied, and made unable to undergo it; so a Stranger is laid hold of to carry it for him to the place of Execution. Ver. 38: *Then were two Thieves crucified with him; one on the right-hand, and the other on the left.* This Death of the Cross was a very painful and shameful Death;

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the weight of the Body being born up by Nails struck through the Hands and Feet, until they died by a languishing Death. He was numbered with the Transgressors, having a Thief on each hand, that we might be reckoned amongst the Sons of God. His Arms were stretched open to shew his willingness to receive poor returning Sinners; with one Arm inviting the Jews, with the other the Gentiles, to flee from Wrath to come, by taking Sanctuary in him. O my Soul, dost thou desire to behold the abominable nature of Sin? Dost thou desire to know how hateful it is in God's sight? Then take a view of thy suffering Lord. How was his precious Soul fill'd with Anguish! How was his precious Body (which was form'd by the incomprehensible Power of the Holy Ghost in the Womb of the Virgin *Mary*) wearied out by a painful Death? Behold this Man of Sorrow, that is acquainted with Grief! The Vail of the Temple is rent at his Death, to shew that he was plucking away that Vail that interposed betwixt God and poor Sinners. The Sun was darkened, being ashamed to behold the Rage of the wicked against him: the Earth, who had long groaned under the Curse for Sin, trembles to behold what the Son of God endures to remove the Curse.

Thirdly,

Thirdly, I proceed to shew, that the Redemption of the Lord Jesus Christ was subservient to the Decree of Election, and answers the Designs of it. And I shall clear it up from these following Scriptures, *Aets 2. 22, 23. Ye Men of Israel, bear these words; Jesus of Nazareth a Man approved of God among you, by Miracles and Wonders and Signs, which God did by him in the midst of you, as ye your selves also know: Him, being delivered by the determinate Counsel and fore-knowledg of God, ye have taken, and by wicked hands have crucified and slain.* I shall pass by the Wickedness of these malicious Jews, and only take notice of what is contain'd in this 23d Verse, concerning the Decree of God, his determinate Counsel and Fore-knowledg, having determined it to be so; that is, that his Son should thus suffer (which did not in the least lessen their Sin.) The reasons of our Lord's Death in reference to the answering of the Decree, we have in *Jehn 17. 19. And for their sakes I sanctify my self, that they also might be sanctified through the Truth:* Compared with *Heb. 2. 11. For both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them Brethren.* By *sanctified* and *sanctifieth* in these two Scriptures is not meant the sanctifying Work of the holy Spirit, but his being set apart to the Work of

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Redemption performed by the Lord Jesus Christ, being the Head of the Elect; for their sakes he willingly submitteth to those Conditions his Father required, to clear them from the Penalty of the first Covenant.

That the Redemption of the Lord Jesus Christ is subservient to the Decree of Election, and answers the Designs of it, doth further appear from Rev. 13. 8.
And all that dwell upon the Earth shall worship him, whose Names are not written in the Book of Life of the Lamb slain from the foundation of the World. Here are some by eternal Decree secured from falling into Idolatrous Worship; here is the Death of the Lord Jesus Christ taken in by the Decree, as the means appointed by the Decree to secure them from falling. To sum up this Chapter; If the Redemption of the Lord Jesus Christ be comprehended in the Decree of Election, as the means appointed to answer that part of the design of the Decree, which was the satisfying the Conditions of the Covenant of Works, that so the Elect might be delivered from the Penalty of it, it will appear to any unprejudiced Christian, that the Covenant of Grace and Redemption are but one Covenant.

C H A P.

C H A P. III.

Of the Mediatorship of the Lord Jesus Christ, in two parts ; First, In procuring and sending of the Spirit to fit for the publishing of the way of Salvation. Secondly, For the Spirit's accompanying the outward Declaration by opening the Heart, and so leading into the way ; and keeping the Saints in it, subservient to the Decree of Election, and answering the Designs of it.

IF we consider the state of the Elect as they come into the World, which, by reason of the natural Pollution that doth attend them, doth make them wholly unfit for Communion with God, it is necessary that they should have one to be their Head, who doth partake both of the Nature of God, and of the Nature of Man, as the Person that was to stand betwixt them and God : He must be Man, of kin to the Nature offending, that he might satisfy the Justice of God ; for the Righteousness of God did require that the same Nature which had committed Sin, should undergo the Penalty

nalty due to Sin. And he must be God, that so his Justice, Goodness and Righteousness being every way infinite and eternal, might make the Sufferings of that Nature to which it was united, of no less force than eternal Torment in others, to the satisfying of Justice for whom he suffered.

And altho the eternal Word did not actually take our Nature on him, that he might discharge the Elect from the Penalty of the first Covenant, until his appearance in the state of his Humiliation; yet he stood as the Head of the Covenant, and through his Undertaking Mercies were convey'd to the Elect, and Judgments prevented from falling upon them. We have several Instances in the Old Testament (upon special occasions) of his appearing in Man's Nature, and that as Mediator upon the account of the Elect : *Gen. 18. 1, 2, 3.* *And the Lord appeared unto him in the Plain of Mamre : and he sat in the tent-door in the heat of the day. And he lift up his Eyes and looked, and lo, three Men stood by him ; and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground ; and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy Servant.* That one of these three was the eternal Word in Man's Nature, appears, *ver. 20, 21.* *And the Lord said,*

said, Because the Cry of Sodom and Gomorrah is great ; and because their Sin is very grievous, I will go down now, and see, whether they have done altogether according to the Cry of it, which is come unto me ; and if not, I will know. That his Eye was upon the Elect in Sodom doth appear, ver. 32. And he (that is, Abraham) said, O let not the Lord be angry, and I will speak yet but this once : Peradventure ten shall be found there (that are righteous.) And he said, I will not destroy it for tens sake. Compared with Chap. 19. and the former part of the 22d Verse, *Haste thee, escape thither ; for I cannot do anything till thou be come thither.*

The Son of God, who is the Head of the Elect, hath searched after the number of the Righteous in this place, and hath found them in it who belong unto him ; they must be removed, before the wicked can be destroy'd.

A second Scripture for the confirming of what I am treating of, is Gen. 32. 24. And Jacob was left alone ; and there wrestled a Man with him until the breaking of the day. That this Man is the eternal Word in Man's Nature will appear, ver. 28. And he said, Thy Name shall be called no more Jacob, but Israel ; for as a Prince hast thou Power with God and with Men, and hast prevailed. The Son of God sympathizes with his poor affrighted

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afrighted Member, who was in danger to be destroy'd by his cruel Brother *Esaū*. Hosea 12. 4. *Tea, he (Jacob) had power over the Angel (of the Covenant) and prevailed: he wept, and made Supplication.*

Having opened the way into this Chapter by the foregoing Introduction, I come now to clear up the Matter contain'd in it; and I shall confine my self to the times of the New Testament, which affords us the greatest Light in these Truths. And, first, I shall shew that the sending of the Spirit to fit for the publishing of the way of Salvation dependeth on his Intercession, as Mediator betwixt the Father and the Elect; and that the Spirit's accompanying the outward Declaration, and opening the Heart to receive the Truths held forth in the Gospel Declaration, dependeth likewise upon him. Secondly, That the keeping of the Saints in a way of Salvation dependeth likewise upon him. And under this Head I shall endeavour to shew the nature of that Work which the holy Spirit carries on in the Hearts of the Saints. Thirdly, and lastly, I shall shew how it is all subservient to the Decree of Election, and answers the Designs of it.

And, first, I shall shew that the sending of the Spirit for the publishing of the way of Salvation dependeth upon the Intercession
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of the Lord Jesus. I shall divide this Head into two parts, and first treat of the extraordinary Qualification wherewith the first Publishers of the Gospel were indued : Secondly, the ordinary Qualification, without which a Person can have no real Satisfaction to his own Soul, that he is call'd of God to that great Work and Service.

And, first ; I shall treat of that extraordinary Qualification wherewith the first Publishers of the Gospel were endued. The Lord Jesus Christ after he was risen from the dead, bids his Disciples stay for the Qualification wherewith they should be fitted for the dispensing of the Gospel, in these words, *Luke 24.49. And behold, I send the Promise of my Father upon you; but tarry ye in the City of Jerusalem, until ye be endued with Power from on high:* Compared with *Acts 2.1, 2, 3, 4. And when the day of Pentecost was fully come, they (that is, the Disciples) were all with one accord in one place: And suddenly there came a sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting. And there appeared unto them cloven Tongues, as of Fire, and it sat upon each of them: And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.* As their Commission was to preach the Gospel to all Nations, so the Qualifica-

tion for the Work was agreeable to the Commission. Where Persons do pretend to the same Commission with the Apostles, and that they have as large an extent of Power and Jurisdiction as they had, and want the Qualification wherewith they were endued, they carry, saith the learned Dr. Owen, the mark of Antichrist in their Foreheads. That this Qualification for the first publishing of the Gospel did proceed from the Intercession of the Lord Jesus Christ as Mediator, for the gathering of the Elect out of the World, will appear, if we compare these two following Scriptures one with another, *Acts 2. 32, 33.* This Jesus hath God raised up, whereof we all are Witnesses: Therefore being by the right-hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and bear. Compared with *Acts 10. 34, 35, 36, 43, 44.* Then Peter opened his Mouth, and said, Of a truth I perceive that God is no respecter of Persons: But in every Nation, he that feareth him, and worketh Righteousness, is accepted of him. The Word which God sent unto the Children of Israel, preaching Peace by Jesus Christ (he is Lord of all) To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of Sins. While Peter spake these words, the Holy Ghost fell

fell on all them which heard the Word. In *Acts 2. 32, 33.* the Qualification is laid down, without which Peter had been unable to preach the Gospel to those of *Cesarea*; here is the Holy Ghost, as a fruit of the Lord Jesus's Intercession, attending the outward preaching of the Gospel, and setting it home upon the Heart with Power; the outward preaching of the Gospel being the instrumental means appointed to gather the Elect out of the World unto God. *Rom. 10. 17.* So then, *Faith cometh by hearing, and hearing by the Word of God.* By the Word of God here is meant the Declaration of the Gospel: The outward Declaration of the Gospel doth contain in it these Truths appointed by God for the Salvation of the Elect; the Holy Ghost removes the Vail of Darkness from the Heart, subjects the Heart unto the Truth, and inclines the Heart to join with it.

I come, in the second place, to treat of the ordinary Qualification to preach the Gospel, without which a Person can have no real Satisfaction to his own Soul that he is called of God to that great Work and Service. The extraordinary Qualification and the ordinary Qualification do not differ in a different Declaration of Truths delivered, but in a different work of the Spirit upon the Heart in discovering one and

the same Truth ; the one having it by the immediate impulse of the Spirit of God overpowering all the Faculties of the Soul, and making it stoop to the leadings of the Spirit ; in the other the holy Spirit works not so powerfully, but by giving in of Light to behold the Truth already delivered in the Word (and sealed by Miracle) gives a Gift of utterance to declare it unto others.

For the clearing up this Qualification, I shall compare two Scriptures, *Ephes. 4. 7, 8.* *But unto every one of us is given Grace according to the measure of the Gift of Christ. Wherefore he saith, When he ascended up on high, he led Captivity captive, and gave Gifts unto Men.* Which Gifts to Men he tells us in ver. 12. are for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ ; the Body of Christ taking in the Saints until Christ's second appearance. The Gifts here intended must be meant the ordinary Qualifications of the Spirit for the work of the Ministry, as the means appointed by God to gather the Saints into one Body, and to edify them when they are gather'd in, until they be brought safe to the Mansions of Glory, because the extraordinary Qualification did cease in a little time. To clear up this a little further, look into *1 Pet. 4. 10, 11.* *As every Man hath received the Gift, even so minister*

the same one to another, as good Stewards of the manifold Grace of God. If any Man speak, let him speak as the Oracles of God; if any Man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be Praise and Dominion for ever and ever. Amen.

Here is contained in these words the Gift given from God the Father; here is the Lord Jesus Christ, through whose Intercession this Gift is given; here is the nature of the Gift, which is the Spirit's inlightnings into the Oracles (or holy Scriptures;) here is the twofold end, God's Glory, and the Saints Edification. Where this Qualification is wanting, the Soul can have no real Satisfaction that it is called of God to that Work and Service: which I shall make appear by these following Reasons.

First, Altho Learning be very serviceable in order to have recourse to the Original Text, for' the understanding the Letter of the Scripture in the Original, for to stop the mouth of Gainsayers; yet the Darknes which is upon the Soul by Nature is not thereby removed. Neither can Learning of it self comprehend that inward Life and Virtue which breaths in the holy Scriptures. *The natural Man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because*

they are spiritually discerned.

Secondly, Without this ordinary Qualification, of which I have been speaking, the Soul can have no real Satisfaction that it is called of God to the work of the Ministry of the Gospel; because that altho by Learning, many weighty Truths may be collected from the Writings of experienced Christians, who have lived in the Power of Christianity, yet the inward work of the Spirit being wanting in him that delivers them to others, they give an uncertain sound; there being a want of an inward sense of these Truths upon the Heart, and often a great deal of Man's Corruptions mixt with them, which they receive from the Vessel through which they pass.

Thirdly, Without this ordinary Qualification, of which I have been speaking, the Soul can have no real Satisfaction that it is called of God to the work of the Ministry of the Gospel, because without it the Heart is not engaged in the Work that such Persons take upon them; neither are their Aims and Ends right in their entering upon this great Work, nor in the carrying of it on; the getting an outward Support in the World for themselves being the thing they are most concerned for.

Fourthly, Without this ordinary Qualification, of which I have been speaking, the

Soul can have no real Satisfaction that it is called of God to the work of the Ministry of the Gospel; because there wants a Union by Faith with the Lord Jesus Christ, from whence fresh Supplies should be drawn for the discharging of that great Work: besides, there wants the knowldg of the worth of poor Souls, accompanied with yerning of the Bowels after their eternal good.

But Learning being put under the Qualification of which I have been speaking, and brought to be a Servant to it, is to be prised as a very choice Jewel. Yet so greatly are Christians degenerated from the Power of Christianity, that Learning is made the main thing in this day; and their Hearts are taken up more with the curioseness of the Stile of the Minister, than with a serious search about the matter delivered; and so their Faith stands in the Wisdom of Man, and not in the Power of God.

Having shewed that the extraordinary and the ordinary Qualification to dispense the Gospel, with the holy Spirit's accompanying of it as the instrumental means, to gather the Elect out of the World unto God, do depend upon the Intercession of the Lord Jesus Christ, as being their Head and Mediator; I proceed, in the second place, to shew, that the keeping of them in the

way of Salvation until they be brought to the Mansions of eternal Rest, is committed to him, and dependeth on him. And under this Head I shall endeavour to shew the nature of that Work which the holy Spirit carries on in the Hearts of the Saints.

In shewing, that the keeping the Saints in the way of Salvation until they be brought to the Mansions of eternal Rest, doth depend upon the Lord Jesus Christ, I shall consider the Power with which he is invested as the Church's Head, his Prevalency with his Father for them, and his unlimited Power over all the Church's Enemies, for the Church's good.

Acts 2. 36. Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. The Father hath given him to the Elect, to be unto them Christ a Saviour, that by feeding upon his Person by Faith, they should find that comprehended in him which should be sufficient to keep them for ever in the Love and Favour of God : and a Lord to them, as having an unlimited Power vested in him. *Mat. 28. 18. And Jesus came, and spake unto them, saying, All Power is given unto me in Heaven and in Earth:* Compared with *Ephes. 1. 22, 23. And hath put all things under his feet, and gave him to be the Head over all things to the Church,* which

which is his Body, (by Church here is meant the whole Body of the Elect.) For the good of these he is set over the holy Angels, that they might be employ'd by him for their good ; *Heb. 1. 14.* *Are they not all ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation ? And gave him to be Head over all things to the Church,* not Head unto all things. Neither Satan nor his Instruments have any benefit by this unlimited Power that the Father hath invested him withal, but the Elect only ; yet his Power is of so large extent, as to overturn all the Plots and Designs of Satan, so as to make the issue of them end in the Church's good, and his own Glory : he countermine them, and either takes out their Powder by which they designed to blow up the Church ; or in the springing of it makes the Ruin fall upon themselves. In clearing up a little further this Soul-refreshing Truth, I shall open the words of the Apostle Paul, *1 Cor. 11. 3.* *But I would have you know, that the Head of every Man is Christ ; and the Head of the Woman, is the Man ; and the Head of Christ is God.*

In opening the words of the Apostle, we are to understand *the Head of the Woman is the Man*, where the Woman is joyn'd in Marriage-Union to the Man ; and by the *Head of every Man is Christ*, must be meant every

every elect Person, who comes to witness a Union with him ; and by *the Head of Christ is God*, we must understand him as having his Human Nature join'd to the second Person in the Godhead, and so brought into a nigh relation with the Father. Now that I may come to some discovery of this glorious Mystery, I shall consider the Relation which the Woman hath to her Husband by this Marriage-Union, and the Privileges that she is invested with by this Relation. That her Relation is very great doth appear, in that of two Persons they are so far made one, that ever after this Knot of Marriage is tied, he looks upon her as a part of himself ; she loseth her own Name, and takes the Name of her Husband, thereby shewing that she is become a part of him : and so great is her Privilege by this Union, that how mean soever her Extraction hath been before Marriage, it is from that time forward forgotten, and she is made a sharer with her Husband in whatsoever Honour he is invested ; and whatever is confer'd upon him, she becomes a sharer with him in it. *This, saith the Apostle, is a great Mystery, but I speak concerning Christ and the Church.* That is, he was for typifying out the Relation that was betwixt Christ and the Church by it.

And this leads me to the second thing in
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the Apostle's words, *viz.* to shew how every elect Person doth become one with the Lord Jesus Christ, and a sharer with him in the Honour the Father hath invested him withal. Every elect Person doth become one with the Lord Jesus by the free tendering of himself to them, this must be to bring about the Marriage. And O what Condescension is here in this excellent Person, that he should stoop so low, to take such unworthy Creatures into so nigh a relation with himself! Persons that before they become related to the Lord Jesus Christ, are under the Penalty of the first Covenant; that is, are under the Sentence of the Law, whose Threatnings are no less than eternal Misery: an eternal Exclusion of Soul and Body from the Presence of God, being that which is comprehended in the Sentence. That this should be the state that the Elect are in before the offers of these Tenders, and that Embassadors should be employ'd to make Tenders outwardly, and the holy Spirit sent from the Bridegroom to draw the Hearts of the Elect to condescend to this Marriage-Union; O wonderful amazing Work, if we consider the different state that these two Parties are in before Marriage! The Hearts of the Elect being drawn to accept him upon the terms he is offered; with what Cheerfulness

fulness is the Heart given up to him to be one with him ? and how do they look upon themselves ever after this Union to be concerned in his Interest as it is in the World ? Doth it call for a daily bearing the Cross ? With what willingness of Heart do they come to it, take it up ? They look upon their Lord to be at present absent from them, and therefore they are greatly concerned for his Truths while he is absent from the World ; they are willing to sacrifice their Interests in the World to the Interest of Christianity. That Person hath great cause to question his Interest in Christ, whose Will is not so far brought over to the Lord Jesus Christ, as to become a Martyr for him upon the account of his Truths. The Power to enable to go through so great a Work must come from God when call'd to it ; but they do not find a drawing back of the Will from it, if he shall see it good to call them to it. Being united to him, what Privileges have they in present Possession ? and what Privileges have they in Reversion ? At present they are brought into the state of Children : *John 1. 12.* *But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* Through him they witness what it is to have recourse to God as a Father, and to be owned by him as his Chil-

Children. In Reversion they behold by Faith an eternal Inheritance, and a redeemed Body. 1 Joh. 3. 2. *Beloved, now are we the Sons of God, and it doth not yet appear what we shall be ; but we know, that when he shall appear, we shall be like him ; for we shall see him as he is.* Compared with Rom. 8. 16, 17. *The Spirit it self beareth witness with our Spirits, that we are the Children of God. And if Children, then Heirs ; Heirs of God, and Joint-Heirs with Christ ; if so be that we suffer with him, that we may be also glorified together.*

The third thing is, to shew how the Lord Christ is brought into Relation with God the Father, and what those Privileges are that he enjoys by virtue of this Relation. If I should speak of the Relation of the eternal Word with the Father which was from everlasting, it cannot be declared by the Creature ; therefore to meddle with this were high Presumption : I shall only speak of his Relation with the Father, as the second Person in the Godhead join'd to our Nature ; and as so united, he is stiled in Scripture *the only begotten Son of God* ; the Relation of his Divine Nature with the Father, being not thereby dissolved, but remaining firm ; and his human Nature taken in to share with the Divine Nature in this Relation.

And as so related he enjoys very great Privileges from the Father ; As, first, To share with him in Divine Honour, Job. 5. 22, 23. *For the Father judgeth no Man ; but hath committed all Judgment unto the Son : That all Men should honour the Son, even as they honour the Father.* As we honour the Father as the giver of every good thing to us, we honour the Son as the way through which it is given ; ver. 27. *And hath given him authority to execute Judgment, because he is the Son of Man.* That is, he shall externally sit on the Tribunal or Judgment-seat at the last day, and shall sentence all Persons to their eternal state.

I come now to treat of that Work which the holy Spirit carries on in the Souls of the Saints. The Children of God being brought by the Light of the first Covenant to see themselves under the Penalty of the Law, do come to witness by inward Experience the truth of the Apostle's words, Rom. 7. 10. *And the Commandment which was ordained to Life, (to the first Adam while in Innocency) is to them the Messenger of Death.* Actual Sins which they have committed against God, with the Penalty annex'd to them, are in the Glass of the Law presented before them ; they are so far delivered from the Rock of Presumption, that they are in danger of splitting upon the

Rock of Desperation, but that an everlasting Arm is put under to support them. To these heavy-laden Sinners are the Tenders of Grace through a dear Redeemer presented outwardly, and these doth the Spirit draw inwardly: The Sins that they have committed outwardly, and the Corruptions that they groan under inwardly, are brought with them to the Lord Jesus Christ; they have nothing to recommend themselves by to the Redeemer, but an inward sight and feeling of the Misery that they groan under; they see a real need of a Saviour: and to these, when laid hold of by Faith, he is precious. The Evidence of a real Closure with the Lord Jesus Christ, and the acceptance of pardoning Grace through him, doth manifest it self in a different manner. All the Children of God have not alike Evidence of a Closure; some come only to witness a Faith of dependance on him, and upon Grace through him, while others are taken into his Arms, and imbraced by him, and drink deep of the Enjoyment of God through him. To each of these Conditions, as having received through rich Grace some inward Experience of them upon my own Soul, I shall treat: And, first, Of the Faith of dependance, which doth discover it self to the Souls of God's Children in this manner. The Soul hath

hath strongly born in by the holy Spirit some such absolute Promise as this, *John 6. 37. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* They have the Evidences of the Father's giving them to him, and of his driving them out of self-dependance to this Saviour; they have the assurance in the Promise of his acceptance in these words [*him that cometh*] extended to every comer; and they have the certainty of their Salvation, that he *will in no wise cast them out.* This, or such like absolute Promises being not only born in, but engraven upon the Heart by the holy Spirit, the Soul is inabled by Faith to feed upon, and to rest upon for Comfort, being throughly perswaded of the faithfulness of the Promiser, and of his Ability to perform what he hath promised: and from this doth the Soul draw inward Peace, going a begging through the World for a more full discovery of their Souls Beloved to them, and of the Fathers Love through him, but are denied; and many times do breath out their Souls unto God in words not much unlike their Lord's, *My God, my God, Why dost thou forsake me?* A Faith of dependance which knits the Soul to him is present, but the Evidence of God's Presence with them is wanting.

" It is upon an absolute Promise that I desire to close with Christ, saith Mr. Cotton ; " for if the Promise upon which thou closest be conditional, there being a Failure, " through Frailty, of the Condition, the " Comforts flowing from the Promise, will " thereby cease : therefore, saith he, it is " upon an absolute Promise that I desire to " trust for Salvation.

2ly. I come in the next place to treat of that more full and clear Discovery of a closure with the Lord Jesus Christ, and of the Father's Acceptance through him, which the Holy Spirit doth bring some of the Children of God to experience ; and that is by leading a poor sensible Sinner to the Declaration of the Sufferings of the Blessed Jesus, and conveying the Declaration into the Soul, and with it giving the Soul an inward Glance of the Person of the Lord Jesus Christ, from whom the Soul, by the help of the Spirit, doth draw such Virtue as causeth an immediate removal of inward Guilt which the Soul hath contracted by Sin ; and under much Brokenness the Soul is brought to close with him. Where this Closure is witnessed, there doth an Intercourse with the Father attend it : The Name of the Blessed Jesus is with this Closure engraven so on the Heart, that the Injoyment of him becomes exceeding pleasant and comfortable.

3ly. I shall proceed to shew how the Holy Spirit doth break down Corruption in the Soul, and carries on the Work of Sanctification.

1. By discovering unto the Soul the polluting Nature of Sin; that unless the Soul be preserved from it, Communion with a holy God cannot be enjoyed. It leads the Soul to watch against Temptations that draw into Sin; and it leads the Soul through Christ to the Father, for power to be kept from it. The Lord Jesus Christ as Mediator is the Person, upon the account of whose Worthiness the Soul craves help from God: No sooner is the Soul come before God to seek him in its private Addresses, but if Christ be enjoy'd by Faith, the Outgoings of the Heart are to him, and through him to the Father. The Soul claims a Right of Relation, or Kindred with him, and so useth Plainness of Speech with him about its State and Condition: and by beholding that its own nature in the Person of the Lord Jesus Christ stands nighly related to the Father, it puts him upon taking its Condition, and the managing of it, into his own hands, as being able to save to the uttermost all that come to God by him; seeing he ever lives to make Intercession for them.

2. The Spirit of God doth put the Soul upon seeking unto God for more light, that those

those Seeds of Sin that lie undiscovered in the Soul, may not only be brought to light, but likewise be rooted out, as faith the Psalmist, *Search me, O God, and know my Heart ; try me, and know my Thoughts, and see if there be any wicked way in me ; and lead me in the way everlasting.* Such is the nature of Holiness in the Souls of the Saints, that it would have the very Seeds of Corruption removed : and as the Spirit of God doth put the Soul upon the using that means which God hath appointed for the subduing of Sin and Corruption ; so it likewise doth not only beget a Principle of Grace in the Soul, by the Soul's Union with the Lord Jesus Christ, but by its inward Supplies it puts fresh Vigor and Life into it, by which the Heart comes more and more to be led forth unto God to seek after him, and engaged more closely to follow him.

3. The H. Spirit doth encourage the Soul to persevere in the Way that leads to Communion with God, by letting the Soul feel the peaceable Fruit that it doth bear in it in this Life, and likewise that eternal Happiness that it fits the Soul for in glory. The Saints sow in Tears here, but they shall reap in Joy : they go on their way weeping, bearing precious Seed ; but at the Morning of the Resurrection, then they shall appear bearing their Sheaves with them.

I come now in the third place to prove how all this is subservient to the Decree of Election, and answers the designs of it; *Ephesians* the first Chapter, ver. 3, 4, 5. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly places in Christ: According as he hath chosen us in him, before the foundation of the World, that we should be holy, and without blame before him in love: Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good pleasure of his Will; to the praise of the glory of his Grace, wherein he hath made us accepted in the beloved.* Compared with the first Epistle of Peter, the first Chapter, 2, 3, 4, & 5th Verses, *Elect according to the Foreknowledg of God the Father, through Sanctification of the Spirit unto obedience, and sprinkling of the Blood of Jesus Christ: Grace unto you, and Peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead; to an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you; Who are kept by the power of God through Faith unto Salvation, ready to be revealed in the last time.*

These Scriptures do fully prove the Truths of which I have been treating, the One-

Oneness of the Covenant of Grace and Redemption : for here the Decree as it proceeds from God is eternal ; and passeth through Time into Eternity, to the effecting or perfecting what was designed by it. Can any Person separate the means comprehended in the Womb of the Decree to attain the End, and not do manifest Wrong to the Decree it self ? Let the serious Reader judg. Here is the Lord Jesus Christ, the second Person in the Godhead, set up by the Decree as the Head of the Elect ; all the Elect comprehended in him. He appears in a State of Humiliation for the Elect ; they have the Offers of Grace by him, and are brought to give Obedience to the Offers ; have his Blood applied to their Souls for their Justification, and through him have the Spirit sanctifying them, and by his mighty Power bringing them to the Glory which the Decree hath designed for them. All these outward Acts which were transacted in time, were but the gradual fulfilling of what was comprehended in the Decree which in it self was eternal ; which I hope doth prove that which was designed by the second Part of this Book, that is, that the Covenant of Grace and Redemption is but one Covenant.

For a Conclusion ; This Doctrine administers a great deal of Comfort to those that

have the Marks of Election already wrought in their Souls, to see their Salvation fixt upon such a sure Foundation ; and the Accomplishment in such a way as brings the greatest Motives with it to Humility and Thankfulness, of engaging the Heart unto God.

And for those that are under the means which lead to attain the End, it is not discouraging Doctrine to them ; because who are comprehended in the Decree, is a Secret wholly reserved to God alone ; and we no otherwise know that our selves or others are in it, but as we come under effectual Calling, which is that which opens the Door into it : Therefore it is in vain for the Creature to think to know what God at present conceals from him, any other way but that which is of his own appointing. *Secret things belong to the Lord, revealed things to us and our Children.*

P A R T III.

Setting forth the Publication of Gospel-Grace, from the Fall to Abraham; the State of the Church until that time; the Covenant made with him; the Nature of the Old Testament Church-State, and the New Testament Church-State.

C H A P. I.

Of the Publication of Gospel-Grace from the Fall to Abraham; the Church-State during that Dispensation.

OUR first Parents *Adam* and *Eve* having by Disobedience brought themselves, and all their Offspring being included in them, under the Penalty of the first Covenant; the great God, whose Mercy, Grace, and Goodness is over all his

Works, doth in his threatening against Satan, publish the glad Tydings of the Gospel, and doth hold forth a Redeemer to come of the Seed of the Woman ; Gen. 3. 15. *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed ; it shall bruise thy Head, and thou shalt bruise his Heel.* In which Threatning we may observe, that in the Word *It* and *His* the Person of the Redeemer was held forth unto our first Parents ; and upon the performance of this Threatning against Satan, which did carry Gospel-Grace in it, did the Children of God that lived in the World before *Abraham* relie : They by Faith beheld him that was to come ; and through that Grace which was granted to poor Sinners in him, they were brought to walk with God, and to enjoy him.

In the prosecuting of the third Part of this Book, I shall by the Assistance of the Spirit of God make it appear, That the Gospel as to the Matter of it, is one and the same with what is contained in this Threatning against Satan ; and that what renewals of Grace God hath in a Covenant-way bestowed upon any of his Children, as upon *Abraham* and *David*, they were but as so many Confirmations of the Certainty of a Redeemer to come, and tended to strengthen this first Threatning, and to confirm the

the Faith of the Fathers in the certain Performance of it. That the Publication of Gospel-Grace did not bring all into Covenant with God that were under the sound of it, is very clear : It is not the bare Performance of those Duties required by the Gospel, that doth evidence Persons being in Covenant with God, but the Principle by which they are enabled to perform them. An Instance of which we have in the two Brothers, *Cain* and *Abel*, Gen. 4. 3, 4, 5. *And in process of time it came to pass, that Cain brought of the Fruit of the ground, an Offering unto the Lord. And Abel, he also brought of the Firstlings of his Flock, and of the Fat thereof; and the Lord had respect unto Abel, and to his Offering: And unto Cain and his Offering he had not respect; and Cain was very wroth, and his Countenance fell.* We cannot think that these two Brothers, as they were the Children of *Adam* and *Eve*, could be ignorant of the Threatning against Satan, *That the Seed of the Woman should bruise the Serpent's Head:* But one of them offer'd a more excellent Sacrifice than the other, by Faith having a view of this blessed Redeemer ; upon the account of whose Worthiness, and in whose Name, he offer'd up his Offering unto God. *Abel's Soul being led by Faith to the Redeemer, and through him unto God, meets with the acceptance of his Person, and of his Offering:*

ing : *Cain*, who wants Faith, hath both his Person and his Offering rejected. How small was the number of the Spiritual Seed ? yea, into what a small compass was the outward face of the Church brought when God brought the Flood upon the old World ? the outward face of the Church confined to *Noah's Family* ; *Gen. 6. 11, 12, 13.* *And the Earth was corrupt before God, and the Earth was filled with Violence. And God looked upon the Earth, and behold, it was corrupt ; for all Flesh had corrupted his way upon the Earth.* And God said unto Noah, *The end of all Flesh is come before me ; for the Earth is filled with Violence through them : and behold, I will destroy them with the Earth.* Although wicked Ham lived in this religious Family, whose Father hath this Character given him by God himself, *Gen. 7. 1.* *And the Lord said unto Noah, Come thou and all thy House into the Ark, for thee have I seen righteous before me in this Generation.* And although he was preserved with his Father from the Deluge, his Heart is not the least touched with it, but he seems rather hardened in his Wickedness, as appears by that brutish Act of his to his Father, when he lay uncovered in the Tent. Although Christ had a Church in the World from *Adam* until *Abraham's* time ; and as far as Light can be afforded from the holy Scriptures, the Church did remain privately in

in Families ; yet that all those that were in the Family were Members of the Church, much less brought into the Covenant of Grace, the Scripture gives us no ground to believe.

I cannot but a little wonder to behold the Confidence of some Men who do assert, That there was no Covenant of Grace before *Abraham* ; and in publick, in my hearing have affirm'd, that to make the Threatning against Satan the Covenant of Grace, is to make God covenant with the Devil. And again ; That when God ever took any Person into Covenant with him, he also took all the Offspring, or all his Seed, into Covenant with him. To question the Reality of such Assertions, is to bring one under the Reproach of being Deniers of the Covenant of Grace ; as if they had a mind to enhance a kind of Infallibility to themselves, by making Persons believe things from their bare Assertions.

CHAP.

C H A P. II.

*Of the Covenant made with Abraham,
and of the Old Testament Church.
State : what was required to be a
Member of it.*

THAT the Covenant made with *Abraham* had something in it peculiar to him as a Believer, for the strengthning of his Faith, and likewise relating to a numerous Offspring which were to proceed from his Loins, is that which I hope to clear up in the following Discourse.

And, first, relating to him as a Believer for the strengthning of his Faith in the blessed Redeemer, who then was to come : He hath this exceeding great Favour bestowed upon him, to have the Promise of the Redeemer's coming renew'd unto him ; and that by a new Promise, with this additional Favour annexed to it, that the Redeemer according to the Flesh should be of his Seed ; which must certainly bring a great deal of comfort with it to believing *Abraham*, Gen. 12. 3. *And I will bless them that bless thee, and curse him that curseth thee ; and in thee shall all the Families of the Earth be blessed:* compared with

with Gen. 22. 18. *And in thy Seed shall all the Nations of the Earth be blessed.* The Apostle Paul recites the very Words of the Promise, and calls it a *preaching the Gospel before unto Abraham*, Gal. 3. 8. *And the Scripture foreseeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham, saying, In thee shall all Nations be blessed:* Compared with ver. 16. Now to Abraham and his Seed were the Promises made. He saith not, *To Seeds, as of many; but as of one, And to thy Seed, which is Christ.* From which Words I do observe this Truth, That the Covenant entred into by God with *Abraham*, was but a renewing of the same Promise of a Messiah to come, which the Threatning in the 3d Chapter of *Genesis* and the 15th Verse contained in it, granted unto him for the strengthning of his Faith in the Messiah; whose Day of appearance he beheld by Faith, and rejoiced to see it, and so was justified before God by that which Faith beheld in these new Covenant Promises. Rom. 4. 21, 22, 23, 24. *And being fully perswaded, that what he had promised he was able also to perform: And therefore it was imputed to him for Righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.*

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As *Abraham* by Faith was led to believe this Promise which related to the Coming of the Messiah, and thereby was privileged in a large share of the Mercies which accompany the Messiah; so all true Believers that can lay claim to the same Faith with blessed *Abraham*, are reckoned his Spiritual Seed, and become Sharers with him in the same Mercies. Gal. 3. 28, 29. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.* And if ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise. As faithful *Abraham* was made Partaker of such precious Promises by Christ, to whom all New Covenant Promises do first run; so every Believer coming to share in the same Faith with *Abraham*, lays claim to the Promises with him, and becomes a Shareer in them. *Abraham* in respect of the Greatness of his Faith above others, stands as a glorious Pattern before them; where we may behold him led forth to God by Acts of Obedience in a wonderful manner, not staggering how God would accomplish his Promises, but minding his Obedience: So that he that had received the Promises, (in *Isaac*) offers up this his only Son, accounting that God was able to raise him from the dead, from whence he received him in a Figure. We may by looking at

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what passed betwixt God and *Abraham*, as in a Glass, behold his sincere Obedience to God, and God's Faithfulness to him in performing to a tittle what he had promised to his Servant: which may be matter of Encouragement to us humbly to relie upon our Heavenly Father.

Having treated of God's renewing the Promise to *Abraham* of the Coming of the Messiah of his Seed; I come in the next place to treat of that numerous Offspring which were to proceed from him, and the Privileges of which his natural Seed as such, were made Partakers. In the 15th of *Genesis*, ver. 4, 5. God promises him a numerous Offspring, *And behold, the Word of the Lord came unto him, saying, This shall not be thine Heir*; (speaking of *Eliezer of Damascus*) *but he that shall come forth out of thine own Bowels shall be thine Heir. And he brought him forth abroad; and said, Look now towards Heaven, and tell the Stars, if thou be able to number them; and he said unto him, So shall thy Seed be.* As God did perform his Promise to his Servant *Abraham*, in bringing forth such Multitudes of People from him as the Promise treats of; so he is pleased to afford them Privileges above the rest of the World for many Generations together, which are held forth in the 17th Chapter of *Genesis*:

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Where God is pleased to grant unto the Seed of *Abraham*, the Promise of the Land of *Canaan* for a Possession, and a Church-State set up amongst them, wherein his Worship should be carried on in such a way as was of his own appointing until the Coming of the Messiah: *Gen. 49. 10.* *The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the People be.* That God's End in affording this People his Worship, before the rest of the World, was thereby to gather the Elect that were amongst them into the Covenant of Grace, is clear from a multitude of Scriptures; but that their Admittance to be Members of this Old Testament Church, which was a Privilege that they enjoy'd by Birth-right, did of it self bring them into the Covenant of Grace, is against both Scripture and Experience. The Apostle in *Rom. 9. 4, 5.* doth reckon up the many Privileges that they enjoy'd. In the 6th Verse he breaks forth, *Not that the Word of God hath taken none effect;* (yea it had answered the end for which it was appointed, the Elect were gathered in by it) *But all are not Israel that are of Israel.* Ver. 7. *Neither because they are the Seed of Abraham are they all Children, but in Isaac shall thy Seed be called.* That is, they which are the Children of the Flesh, these are not the

the Children of God; but the Children of the Promise are counted for the Seed. These Scriptures, if compared with Gen. 17. do let us clearly see what that Covenant was, even a Church-state, unto which the Children of the Flesh had admittance to be Members by virtue of their Birth-right, and that by the very appointment of God. This Covenant having answered the end for which it was appointed, is ended; and a better state, in respect to the Church, doth succeed it, which I hope to clear up when I come to treat of the Church of Christ now in the times of the New Testament.

C H A P. III.

Of the Ordinances of the Old Testament Church; what they did point at to the Seed of Abraham, as descending from him by Generation; and what they pointed at to his spiritual Seed.

IN the last Chapter I shewed the nature of that Covenant made with *Abraham*, and his Offspring, as they proceeded from him by Generation, that it contained in it the Promise of an Earthly *Canaan*, or Earthly

ly Inheritance, to all his Seed ; God intending to shew forth some particular marks of his Bounty to them, as they were the Offspring of this holy Man. To which Covenant or Promise Circumcision was added as a Seal, even in the time of the Infancy of that Old Testament Church ; and the Paschal Lamb afterwards added, when they were brought out of *Egypt*, as a Confirmation of the fulfilling of the Covenant made with their Father *Abraham*: of which Covenant the Apostle speaks in Heb. 8. 7, 8, 9. *For if that first Covenant had been faultless, then should no place have been sought for the second.* For finding fault with them, he saith, *Bebuld, the days come* (saith the Lord) *when I will make a new Covenant with the House of Israel, and with the House of Judah: Not according to the Covenant which I made with their Fathers, when I took them by the hand to lead them out of the Land of Egypt, because they continued not in my Covenant; and I regarded them not,* saith the Lord.

The Apostle in these words doth refer us to the bringing the Children of *Israel* out of *Egypt*, the imbodying of that People into a Nation, and God's setting up his Worship amongst them, which the 17th Chapter of *Genesis*, and the Covenant there mentioned, carried in the Womb of it ; the
Insuffi-

Insufficiency of which Covenant lay not only in the unvailed Administration of Gospel-Grace, which was darkly typified forth in the times of the Old Testament, but chiefly in the want of internal Grace: from having a share of which Grace the greatest part of the Seed of *Abraham* were excluded; not the Elect who were of his Offspring, but those which were put off with Earthly Enjoyments, which they by their Rebellions in proceſs of time forfeited, the Forbearance and Patience of God being wearied out.

Having, by way of Introduction, opened the way to that which I intend to treat of in the following Discourse, I shall lay down these three Heads to enlarge on. First, That the Seed of *Abraham* were (in *Gen 17.*) taken into Covenant with God; unto which Covenant temporal Mercies were annexed, and Circumcision given as a Seal of the performance of it on God's part. Secondly, That as the Covenant mentioned *Gen. 17.* carried in the Womb of it the imbodying of the Seed of *Abraham* into a separate Nation, in order to have that Old Testament Church-state set up amongst them; so their Deliverance out of *Egypt*, and the appointing the Paschal Lamb, was to shew them that God was actually on the accomplishing what was contained in the Co-

venant. Thirdly, Where internal Grace did accompany these Ordinances, and other parts of that Old Testament Worship, the Elect Seed were brought to have spiritual Mercies convey'd to their Souls through it.

First; That the Seed of *Abraham* were (in *Gen. 17.*) taken into Covenant with God, unto which Covenant Temporal Mercies were annex'd, and Circumcision given as a Seal of the performance of it on God's part, doth appear as it is laid down from *ver. 4* to *v. 15.* extending it self not only to all his Seed that should descend from him by Generation, but likewise to those that were born in his House, or bought with his Money. *And the uncircumcised Man-child, whose Flesh of his fore-skin is not circumcised, that Soul shall be cut off from his People; he hath broken my Covenant.* That all the Persons that were brought into this Covenant had inward Mercies convey'd to their Souls, crosseth the words of *Abraham*, *ver. 18.* *And Abraham said unto God, O that Ishmael might live before thee!* If he had understood that this Covenant into which *Ishmael* was going to be taken by the initiating Ordinance of Circumcision, had been the Covenant of Grace, he needed not have doubted of that, there being a sincere performance of what was required of *Abraham's* part on the behalf of

of *Ishmael*. But we find by God's Answer, that there was not that intended by that Covenant for him; but as the Covenant promised an Earthly *Canaan*, so *Ishmael*, tho he had not that Land, yet he should have other Earthly Greatness which should carry with it the performance of what was held forth by the Covenant unto the natural Seed of *Abraham*, ver. 20. *And as for Ishmael, I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve Princes shall be beget, and I will make him a great Nation.* This is that which the Covenant intended for him, and doubtless *Abraham* did so look upon it, or otherwise he would have interceded farther for *Ishmael*. Evident it is that *Ishmael* was taken into this Covenant contain'd in Gen. 17. for *Abraham* did circumcise him as the Covenant required, yet we find the Apostle *Paul* making *Agar* and *Ishmael* to represent the Covenant of Works, Gal. 4. 22, 23, 24. *For it is written, that Abraham had two Sons; the one by a bond-maid, the other by a free-woman. But he that was of the bond-woman, was born after the Flesh; but he of the free-woman was by Promise.* Which things are an Allegory; for these are the two Covenants, the one from the Mount Sinai, which rendereth to Bondage, which is *Agar*. Mr. Edward Leigh in his

Annotations upon the New Testament doth speak so fully to the Truth, that I shall insert his words at large.

"*Born after the Flesh.*"] That is, by a bare natural Power of Generation. *By Promise.*] That is, not so much by the natural strength of Parents, as by virtue of God's Promise, which bound his Truth to set his Omnipotency at work above Nature.

Ver. 24. Which things are an Allegory.] That is, being the things that they were, signify the things that they were not; a Figure of some other thing mystically signified by them; that is, they represent or signify the two Covenants.

"*for these are the two Covenants.*"] That is, distinct Covenants, of Works and Grace, first and second Covenant; not the Covenant of Grace differently administered in the Old and New Testament. *Ishmael* was not under the Covenant of Grace in any sense; *Isaac* and *Ishmael* represented all Men regenerate and unregenerate, all which are under the Covenant of Works and Grace.

Mount Sinai.] Which came thence, being there published and promulgated; the Law and Covenant of Works.

To Bondage.] That is, begets not Children of a free and ingenuous Spirit, loving God, and out of Love doing him Service, and merely of his Grace, Love,

" free

" free Favour and Promise expecting their
" Reward ; but Bondslaves, which out of
" a fear of Punishment, or hope of Reward
" do Service, and expect the Reward for
" the worthiness sake of their Works.

" *This Covenant is Hagar.*] That is, signified by *Hagar*, so called for a double respect : First, For its Condition, because it begets all Children to Bondage. Secondly, For Subordination, *Sarah's Maid* ; the Law is a Servant to the Gospel, and Gospel Ends. If, as Mr. *Leigh* saith, *Ishmael* was not under the Covenant of Grace in any sense, I do wonder how he can, as he doth in other places, make it the Covenant of Grace, and Circumcision the Seal of that Covenant ? for of it was *Ishmael* made a partaker, *Gen. 17. 23, 24.* And Abraham took *Ishmael his Son*, and all that were born in his House, and all that were bought with his Money, (according to the appointment of the Covenant, ver. 13.) every Male amorg the Men of Abraham's House, and circumcised the Flesh of their fore-skin, in the self-same day, as God had said unto him. A second Proof for the Confirmation of what I have laid down under this first Head, that the Covenant mention'd in *Gen. 17.* did only hold forth Earthly Things to be enjoy'd by the Seed of *Abraham*, (by the Seed of *Abraham*, I intend the great number of his

fleshy Seed, as separated from the Elect which were amongst them.) That this Covenant did only hold forth Earthly Enjoyments, and that Circumcision was only a Seal of these things to be enjoy'd by them, will further appear from that account which the Scriptures give us of *Esaū*. If the Covenant mentioned in *Gen. 17.* unto which Circumcision is annexed, be the Covenant of Grace, and the Infant-Seed of Believers by virtue of their Parents Faith have a right to new Covenant-Mercies, and ought to be sealed with the Seal of the Covenant; how doth this agree with *Gen. 25. 23.* *And the Lord said unto her*, (that is, to Rebekah) *Two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels; and the one People shall be stronger than the other People; and the elder shall serve the younger.* Compared with *Rom. 9. 12, 13.* *It was said unto her*, (that is, to Rebekah) *The elder shall serve the younger.* As it is written, Jacob have I loved, and Esau have I hated. What shall we say then? is there Unrighteousness with God? God forbid. He as an absolute Sovereign over the Works of his hands, may dispose of Persons and Things as pleaseth him. But to return to the matter in hand: here is *Esaū* the Seed of believing *Isaac*, and so without controversy he had a Covenant-right to what was intended

intended by the Covenant to the Seed of *Abraham* as such, yet even while in the Womb excluded from any share in new Covenant-Mercies: it must then follow, that this Covenant did not convey new Covenant-Mercies, but was a Covenant of Peculiarity to the natural Seed of *Abraham*; otherwise there is a failure in the Covenant, but it is the highest Wickedness to imagine, there should be any on God's part in performing what he covenants to giye. But if we look upon the Covenant here as intending Earthly Blessings, there was no failure of these Blessings, either to *Ishmael* or *Esau*, or to the natural Seed of *Abraham* from *Jacob*, after they were imbodyed into a Nation, and had that Church-state set up amongst them, until by aggravating Sins and Rebellion they forfeited their right to these Covenant-Mercies.

Secondly; As the Covenant mentioned in *Gen. 17.* carried in the Womb of it the imbodying of the Seed of *Abraham* into a separate Nation, in order to have that Old Testament Church-state set up amongst them; so their Deliverance out of *Egypt*, and the appointing of the Paschal Lamb, was to shew forth to them, that God was punctual in the accomplishing what was contain'd in the Covenant. Altho God in *Gen. 17.* did enter into Covenant with

Abra-

Abraham, and with all his natural Seed,
yet the accomplishment of what was contain'd in the Covenant, in respect of the gathering the Seed of *Jacob* into a National Church, was not accomplished until many hundred years after. Exod. 2. 23, 24. 25.

And it came to pass in process of time, that the King of Egypt died, and the Children of Israel sigh'd by reason of the Bondage, and they cried; and their Cry came up unto God, by reason of the Bondage. And God heard their groaning, and God remembered his Covenant with Abraham, with Isaac, and with Jacob. And God look'd upon the Children of Israel, and God had respect unto them. He remembered what he had promised in Gen. 17. and so remembers it as to take in hand the accomplishment of it, Exod. 3. 17. And I have said, I will bring you up out of the Affliction of Egypt, into the Land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a Land flowing with Milk and Honey. This the Apostle calls the entering into Covenant with the *Israelites* when he brought them out of the Land of *Egypt*, which was the accomplishing of what was contain'd in Gen. 17. the faultiness of which Covenant lay in the Promise of Earthly Enjoyments, which were fading and liable to be lost, and the want of inward Grace,

by

by which God comes to be enjoy'd, and new Covenant-Mercies presented to the Soul. That the Apostle in *Heb.* 8. 7, 8, 9. compared with *ver. 10, 11, 12, 13.* doth thus lay it down, is plain to every Person that hath not a mind wilfully to shut his Eyes against the Truth. For the further Confirmation of what is said, look into *Deut.* 29. 1, 2, 3, 4. *These are the words of the Covenant which the Lord commanded Moses to make with the Children of Israel, in the Land of Moab, beside the Covenant which he made with them in Horeb.* And Moses called unto all Israel, and said unto them, *Ye have seen all that the Lord did before your Eyes in the Land of Egypt, unto Pharaoh, and unto all his Servants, and unto all his Land; the great Temptations which thine Eyes have seen, the Signs and those great Miracles:* Yet the Lord hath not given you a Heart to perceive, and Eyes to see, and Ears to hear, unto this day. Notwithstanding this Chapter does contain in it a renewal of the Covenant to bring them to the accomplishment of the Covenant, *Gen. 17.* yet we find not in the whole Chapter a promise of internal Grace, without which no Person can be said to be brought into the new Covenant: for notwithstanding the wonderful Trials that they went through, and the Soul-amazing Deliverances which they received from God, the

holy

holy Spirit being wanting inwardly to fasten these upon their Hearts, and to soften their Hearts before God ; these great Appearances of God on their behalf quickly wore off their Hearts, and they forgot all his Benefits. That the gathering the Seed of *Israel* into a Nation, and the appointing of the Passover, led to point unto the natural Seed the fulfilling of what was contain'd in *Gen. 17.* which was the enjoyment of Earthly Inheritances will appear, in that the admittance unto the Passover run to the same Persons to whom Circumcision was granted, *Gen. 17. 13.* And that it was to be a Sign to the natural Seed of God's performing his Promise in bringing them to the enjoyment of the Earthly *Canaan*, which was but a Type of that Heavenly *Canaan* reserved for the spiritual Seed, doth appear from *Exod. 12. 25, 26, 27.* And it shall come to pass when ye be come to the Land, which the Lord will give you, according as he hath promised, (*Gen. 17.*) that ye shall keep this Service. And it shall come to pass, when your Children shall say unto you. What mean you by this Service ? that ye shall say, It is the Sacrifice of the Lord's Passover, who passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and delivered our Houses : And they bowed the Head and worshipped. It is clear from a multitude of Scrip-

Scriptures, that from the first giving forth of the Covenant in *Gen. 17.* until the coming of the Lord Jesus Christ, the Seed of *Abraham* from *Jacob* downwards, were made Partakers of many outward Privileges, even those of them that were strangers to internal Grace, which no other People that stand in the outward part of the Worship of God in Gospel-times can lay claim unto, (*viz.*) an Entail of a particular Enjoyment of the Worship of God amongst them for many Generations together. But this will fall under Consideration when I come to treat of the New Testament Church.

Thirdly; Where internal Grace did accompany these Ordinances of Circumcision, and the Paschal Lamb, with other parts of the Old Testament Worship, the Elect Seed were brought to have spiritual Mercies convey'd to their Souls through it. *Abraham* hath that Honour conferr'd upon him, to be a Father not only to a numerous Offspring, who did enjoy an Earthly Inheritance by Covenant-right as descending from him; but likewise a Father of the spiritual Seed, both Jews and Gentiles, who should share with him in the same Faith; and so come to share in those precious Promises made to him as a Believer through the Lord Jesus Christ. That he stood as a Father to this twofold Seed, doth appear from the words of our Lord,

Lord, Job. 8. 37. I know that ye are Abraham's Seed; but ye seek to kill me, because my Word hath no place in you. That is, ye are only of that Seed, who by virtue of descent from him, do enjoy the Privileges of Earthly Enjoyments. Ver. 39. They answered and said unto him, Abraham is our Father. Jesus saith unto them, If ye were Abraham's Children, ye would do the Works of Abraham. That is; if you were of his spiritual Seed, and of the same Faith with him, it would shew it self by its Works, as Abraham's Faith did, who saw my day of appearance as a Redeemer, and rejoiced.

Of his natural Seed as such I have already spoken, and the Privileges they enjoy'd. I now come to treat of his Spiritual Seed that did descend from him, who did not come to their Right by being the Offspring of believing Abraham, but by being of the same Faith with him; Rom. 9. 7, 8. Neither because they are the Seed of Abraham, are they all Children: but in Isaac shall thy Seed be called. That is, They which are the Children of the Flesh, these are not the Children of God: but the Children of the Promise are counted for the Seed. That is, as Isaac's Birth was not by the natural strength of the Parents, but by virtue of God's Promise, which bound his Truth to set his Omnipotency on work to perform what he promised;

mised ; even so it is with all the spiritual Seed. Without the moving of the same Power upon the Heart to subject the Heart unto him, none could come into that state which will give its Evidence according to the Scriptures, that they are of the spiritual Seed. As it was by preaching of the Gospel unto *Abraham*, or a renewing of the Promise of a Messiah to come, which had been given out in the threatening against Satan, *Gen. 3. 15.* that *Abraham* was brought into Covenant ; so it was by the means which the Wisdom of God did think fit to make use of to convey the knowldg of the Messiah to come unto the Souls of these *Israelites*, who were to be *Abraham's* spiritual Seed : and the ordinary means was that Worship appointed by God in the Old Testament Church, to these that were of years. The way that God takes to convey Grace to elect Infants in all Ages, being a Secret which he is pleased not to discover unto us, I desire to leave them to his rich Grace which flows to Sinners through a dear Redemer, and to his own way to apply it unto their Souls, and shall return to treat of the matter in hand. As *Abraham* was a Father to a twofold Seed, and the believing *Israelites* were to proceed from him by Generation, as well as the Unbelievers ; and as both these were to be imbodyed together

ther into one Nation and Church for many Generations, so the natural Seed having the things intended for them by the Covenant sealed unto them, it was necessary that his spiritual Seed should have their Covenant-Mercies sealed to them. *Abraham received the sign of Circumcision, a Seal of the Righteousness of the Faith, which he had yet being uncircumcised; that he might be the Father of all them that believe.* The outward part of the Ordinance was not the Evidence of the *Israelites* being *Abraham's* spiritual Seed; but that which was figured out by it unto the spiritual Seed was the Evidence; which was the having their Hearts circumcised, Corruption removed, and Grace planted in the Soul: for altho an outward Ordinance be the means leading to the inward, where the Spirit concurs with it, it is from the inward that the Soul receives Comfort, being thereby brought into a condition to enjoy Communion with God, and through Faith to behold the Heavenly *Canaan* before it. As the Paschal Lamb was appointed to figure out to the natural Seed, that God was accomplishing his Promise in bringing of them to an Earthly *Canaan*; so where the spiritual Seed were led by Faith to behold that the Paschal Lamb was but a Type of the Lord Jesus Christ, the great Passover, they through Faith were brought

to behold that God was upon the accomplishing of his Promise, in bringing of them to the Heavenly Canaan. The Apostle in Heb. 9. 9, 10. shews us that the Old Testament Church-state was but *a Figure for the time then present, in which were offered both Gifts and Sacrifices, that could not make him that did sacrifice perfect, as pertaining to the Conscience, which stood in Meats and Drinks, and carnal Ordinances imposed on them until the time of Reformation.* Not that the Ordinances were carnal in respect of the things typified by them, and apprehended through the help of the Spirit by the spiritual Seed ; " But, saith Mr. Hildersam, such as carnal " Men might perform, and very suitable to " the Disposition of a carnal Heart. God by his Wisdom ordering his Worship in this manner, that so the natural Seed and the spiritual Seed of *Abraham* from the first setting up or forming that People into a Church, might remain imbodyed together until the times of Reformation ; that is, the New Testament Church-state. Their Privileges by fleshly right do then end, and the natural Seed ceaseth from being counted any longer a Church or People to God, but as they fall in with the spiritual Seed of *Abraham*, and receive the Qualification which the New Testament Church calls for in order to be a Member of it.

Rom. 11. 19, 20, 21. *Thou wilt say then, The Branches were broken off, that I might be grafted in.* Well; because of Unbelief they were broken off, and thou standest by Faith: be not high-minded, but fear. For if God spared not the natural Branches, take heed lest he also spare not ihee. These words, I think, do comprehend the whole matter of which I have been treating in this Chapter: the Branches that are broken off are the natural Seed of *Abraham*; or, as *Paul* calls them, the Children of the Flesh; such as tho destitute of spiritual Grace in their Souls, yet by virtue of Birth-Privilege did enjoy, as a Branch from *Abraham*, a right of Membership in the Old Testament Church, and a share in the Worship of it. But the time of the Old Testament Church-state being expired, the aim of the New Testament being to gather together the spiritual Seed of *Abraham*; the fleshly Jew must be broken off, and the believing Gentile must take his place, that so the Church in the times of the New Testament may consist of the spiritual Seed: and if he spared not the natural Jew, because there was a want of the Qualification, *be not high-minded, but fear*; for if thou wantest the Qualification, thou hast not long to continue a Member of the Church of Christ in the times of the New Testament: I have in treating of this Covenant

venant contain'd in *Gen.* 17. gone from the common Opinion of Expositors; and through Mercy, I can appeal unto the Lord, that I have desired sincerely to follow the leadings of his holy Spirit in his Word. If I have varied in any thing from the holy Scriptures, which I desire to follow as my Rule and Guide, if any can shew me my Error, and will do it in the Spirit of Meekness, I shall be greatly obliged to them. I must desire the Reader's favour to overlook the weakness of the Stile in which these Truths are laid down, and to look at the Truth it self, which shines the clearest when it appears in its own native Beauty. If it agree with thy Experience, bless God for it; for thou mayst see in reading of the Appendix, which contains the Author's Experience and Advice to his Children, that the Author hath nothing to glory in before the Lord: It was by rich and free Grace alone that he was brought to see the Truth, and to give Obedience to it: It is through rich Grace that he receives strength to walk in it; and it is by Grace alone that he hopes to come to that eternal Blessedness that is held forth by it.

C H A P. IV.

*Of the New Testament Church, and what
is required to be a Member of it.*

BEFORE I come to the matter contained in this Chapter, I shall speak of the Church of Christ in general ; and so it comprehends the whole Elect Body, from the Fall to those that shall be living at Christ's second Personal Appearance. *Ephes.3.14,15.* *For this cause I bow my Knees unto the Father of our Lord Jesus Christ ; Of whom the whole Family in Heaven and Earth is named.* Some of the Family are gotten to their rest, others are conflicting with the World ; and some have only their being in the Decree of God, to appear at the time appointed for them. The Church so considered, is the Body of Christ which he hath redeemed by his precious Blood, not having Spot or Wrinkle, or any such thing, when presented to the Father at the Last day : But of the Church thus considered, are many Members who are not brought to be Members of a gathered Church, constituted according to the Rule of God's Word. That *Lot, Job, and his Friends,* were of the Body of Christ, and so

Mem-

Members of the Church, I think no Christian will deny ; yet it doth not anywhere appear that those were Members of the Old Testament Church, who never imboided together, and so became thereby visible to the Nations round about them. As Christ in the times of the Old Testament had many Members who were not brought into the Church, so hath he likewise in the times of the New Teitament. The idolatrous Church of *Rome* hath assumed to her self the name of *the Church*, or *the Sposse of Christ*, and so was owned for many Ages by the great Ones of the World, while the Members of Christ were not visible to the World, and in many places not one unto another.

In not distinguishing the Church as it is here laid down, some Persons have driven on strange Detigns against God's Children by their Cry, That out of the Church there is no Salvation : Which is true if we consider the Elect Body, to whom Christ was given as a Saviour ; but will not hold true to any particular gathered Church ; for many Members of Christ are so scatter'd in the World, that for many Ages it hath been, and at this time is morally impossible that they should be gathered into a Body according to the Rule of the Word. Of the Church, as taking in the whole Body of the Elect, do I reckon Elect Infants : Whether

only all Believers Infants, or Unbelievers Infants likewise be so, to whom Grace is applied by the Holy Spirit, I leave as a Secret which God is pleased to reserve unto himself. But that they are incapable of Membership in a visible gathered Church in the times of the New Testament, and have no Right to the two Ordinances of Baptism and the Lord's Supper, will appear in the prosecuting of this and the next Chapter, if regard be had to the Holy Scriptures as a Rule and Guide unto us. By holding forth the Purity of the Church, I do not thereby unchurch those several sorts of Protestants that differ from the poor despised Baptists in many things, yet do hold with them the Foundation, the Lord Jesus Christ as Redeemer, and the one Mediator betwixt God and Man ; in opposition to the many Mediators brought in by the Idolatrous Church of *Rome*. Yet if regard be had to the Holy Scriptures as a Rule, many of the Protestant Churches will appear to have been building upon the Foundation, Wood, Hay, and Stubble ; they have retained in their several Churches something that hath been handed down unto them from the idolatrous Papists, and not from the Authority of the Holy Scriptures. Although God hath born with these Churches several Ages, as he bore with the Churches of *Asia*, yet it is

is visible that his Presence is greatly withdrawn from them, and may end in the unchurching of them, when the Church comes wholly to be delivered out of her Wilderness State, if there be not a hearty and speedy return unto him.

Having by way of Introduction open'd the way into what remains chiefly to be consider'd in this Chapter, I shall lay down these two general Heads, as that which may take in the whole matter.

First, Treat of the Nature of the Publication of the Gospel under the New Testament.

Secondly, What is required to be admitted a Member of the visible Church, according to the Rule laid down in it.

First, I shall treat of the Nature of the Publication of the Gospel under the New Testament; and that is in a different manner from the Publication of it in the times of the Old Testament. The Lord Jesus Christ was then held forth under such Types and Figures, that the end for which they were instituted in the Church, was beheld with great difficulty; so that the Saints themselves that were waiting for his coming, were ignorant of the manner of it, and the nature of that Deliverance that should

be wrought by him, being much upon the expectation of a visible Kingdom in this World, and outward Glory attending of it, not being brought clearly to distinguish betwixt his first and second Appearance: But as the Apostle saith, *Heb. i. 1, 2.* *God who at sundry times and divers manners spake in times past unto the Fathers by the Prophets,* hath in these last days spoken unto us by his Son, whom he hath appointed *Heir of all things.* The New Testament which was given forth by the Lord Jesus Christ and his Apostles, doth take off the Vail from the Old; and as to that part of it which concerns the Person of the Lord Jesus Christ, is an Exposition of it. Our Lord tells the Woman of Samaria, *John 4. 23.* *But the hour cometh and now is, when the true Worshippers shall worship the Father in Spirit and in Truth;* for the Father seeketh such to worship him. Under the times of the Old Testament the Worship of God lay much outward, the Body being greatly exercised in it; they had killing of Sacrifices, they had material Fire to burn the Sacrifice withal, and material Salt to season the Sacrifice. But under the New Testament the Worship most of all concerns the Soul; it is so far spiritual, that the Spirit of God must be the Unfolder of it, and calls at the first glance for the Soul to apprehend the Lord Jesus Christ, who is the Person held

held forth in it. For without a Heart true unto him, no acceptance of the Worship, neither the Worshipper : The Salt which our Worship must be season'd withal, must be inward Sincerity ; the Fire inward Zeal, engaging the Heart with God, when exercised in the worshipping of him, which will not fail to keep the Body in a decent Posture with it. How low doth the Apostle go when he speaks of the Old Testament Worship ? Heb. 10. 1. *For the Law having a shadow of good things to come, and not the very Image of the things, can never with these Sacrifices which they offered year by year continually, make the Comers thereunto perfect.* By the Law the following words shew he intends the Ceremonial Law, which was appointed by God during that Dispensation to typify out that which is with such Clearness presented unto us in the New Testament. And in comparing of these together, the Apostle doth not vouchsafe to grant unto the Ceremonial Law to be an Image of the other, but a Shadow ; a Shadow is not so much as an Image, nor an Image so much as the thing it self. It is a Metaphor taken from Painting : Painters are wont with Chalk or a Coal, to draw out the thing which they propose to themselves to express. Which rude Picture is call'd a *Shadow* for the obscure Representation : Then with the Pencil they bring

bring on the lively Colours, that it may be a distinct and express Likeness of a thing; which is properly call'd an *Image*. There being so vast a Difference in the Matter of the Worship betwixt the Old and New Testament, it is very strange to me to see holy Men run back to the Old Testament, to warrant their Practice for such things, which they want a Warrant for from the New.

Having found out the nature of the Publication of the Gospel under the New Testament, it will not be very difficult to find out what sort of Persons are the visible Members of the Church: which leads me to the next thing to be handled; What is required to be admitted a Member of the Church according to the Rule laid down in the New Testament. And that is a laying hold of the Lord Jesus Christ by Faith, and of that rich and free Grace which is extended to Sinners from God the Father through him, accompanied with an outward Profession of their Faith before those to whom they join themselves in Church-fellowship, and an outward Declaration of their sincere desire to walk with the Church as Members of it, according to the Rule of the Word.

They first, saith the Apostle, gave their own selves to the Lord, and to us by the Will of God. It is impossible but Hypocrites and Formalists should creep into the Church, because Man judgeth

judgeth only by outward appearance: it is God alone that can behold the Heart. However, the admittance of them depends upon the Church's Judgment, and the Church receives them as sincere, and not as Hypocrites or Formalists; for if either of these were discoverable before admittance, the Church would not accept them; *Acts 8. 13. Then Simon himself believed also, and was baptized.* By *believing* must be meant an outward Declaration of his believing; for it doth appear that his Heart had not laid hold of the Lord Jesus Christ; for if it had, he would not have been so ignorant how the Gift of the Holy Ghost was given, so as to think to procure it by Money: but being discovered, the Apostle Peter tells him, *Thy Money perish with thee; ver. 23. For I perceive thou art in the Gall of Bitterness, and in the Bond of Iniquity.* That is, notwithstanding thy outward Profession of Faith in the Lord Jesus Christ, thou art in a state of Sin and Impenitency, which, if continued in, will at last bring forth the Bitterness of eternal Punishment. To prove that the New Testament doth require a Work of true Conversion upon the Heart, as that which qualifies or fits a Person to be a Member of the visible Church; and that no pretence of fleshly right, as being of believing Parents, will do it, I shall offer these following Reasons.

First,

First; Because the Entail which gave the fleshly Seed right of Membership to the Church, ended with that Old Testament Church-state: for altho the grievous and abominable Sins of the *Israelites* did cause the Lord to bring very heavy Judgments upon them, and often to send them into Captivity before the face of their Enemies, yet they were not unchurched; neither was the Worship of God taken from them for their Wickedness, and given to another People: and the great Reason was, because it was by an Act of Grace, that this Favour was granted to the Seed of *Abraham*, that they should be separated from the rest of the Nations, and have the Worship of God set up amongst them. And the same Grace that extended this Favour to them above the rest of the World, was pleased that an Entail to secure the continuance of the Favour granted until the coming of the Messiah, should be a part of the Grant it self; as appears from the words of *Jacob*, Gen. 49. 10. *The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet, until Shilo come.* He speaks it with a shall not, to shew, that altho their Sins might bring other Judgments upon them, yet this Judgment was reserved to fall upon them for their slighting the Messiah. The Lord Christ lays this before the Jews in the Parable

table of a Houholder planting a Vineyard, Mat. 21. 33. Hear another Parable : There was a certain Houholder which planted a Vineyard, and hedged it round about, and digged a Wine-press in it, and built a Tower, and let it out to Husbandmen, and went into a far Country. This Houholder is God the Father; this Vineyard which he plants is his affording the People of the Jews the Privilege of having his Worship set up amongst them; and hedged it round about, for distinction, to shew that it was a Favour granted only to that People, for the rest of the Nations had not that Privilege granted to them; and digged a Wine-press in it, that is, appointed such Ordinances as were the instrumental Means in the hand of the holy Spirit, to bring the Elect that were amongst them into Communion with God: built a Tower, that is, the glorious Temple; and let it out to Husbandmen, and went into a far Country; that is, gave forth a Grant with an Entail, that they should enjoy it for many Generations, until the ruining of their Church and State for their grievous Sin in crucifying the Lord Jesus Christ. Ver. 38, 39, 40, and 43. Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof. By the Kingdom of God he means his Worship, which is the instrumental Means

Means to fit for the Kingdom of Heaven. The Old Testament Church-state being ended, that which secures the continuance of the New Testament Worship amongst any People, is the improving of it to God's Glory, and the good of their immortal Souls. God's removing of his Worship from *Asia* into *Europe*, from one Nation of *Europe* to another, from one City to another, is a sufficient Evidence to us upon what terms his Worship is continued amongst us. When the Churches in *Asia* were threatned with a Dissolution, no mention of a Covenant made with their believing Fathers, or their being saved by their Parents Faith; Rev. 2. 5. *Remember from whence thou art fallen, and repent, and do thy first Works; or else I will come unto thee quickly, and will remove thy Candlestick out of its place, except thou repent.* So that it is plain, that it is not by any Right descending from believing Parents to Children, that they are admitted Members of the New Testament Church, or have the Worship of it continued among them. I do foresee that this will go to the quick with a great many Persons, whose Cries are, if the Children of believing Parents be not admitted to be Members of the New Testament Church, you make their State and Condition to be worse under the New Testament, than under the Old. To which

I answer, that I do not straiten the Privileges of Believers Children ; for I shew'd before, that Salvation doth not wholly depend upon Church-Membership, or upon the admittance to outward Ordinances ; for many of God's Children were saved who were not admitted to be Members of a visible Church : yet I do still own it is a great Privilege where it hath its Warrant from the Word of God ; for then they may expect his Blessing upon it, to answer the end for which he appoints it.

Some Persons do say that believing Parents Children are not admitted to Membership into a visible Church, but God with the believing Parent doth take their Infant-feeding into the Covenant of Grace. But they do not consider that Infants admittance to the Ordinance was by virtue of a right of Membership, as Members of the visible Church under the Old Testament. That Believers Childrens Privilege is better than theirs that are Unbelievers, doth appear in this ; that those of them that die in Infancy have the Prayers of their believing Parents put up for them, in the Name of him through whom rich Grace hath been extended unto them : and I think a Heart drawn out to wrestle with God by the believing Parent on behalf of a dying Infant, and a Heart enabled to leave the dying Infant

fant to the rich Grace of God which flows through the undertaking of the blessed Jesus, will yield a more abiding Comfort to the Parent than a pretended federal Holiness will afford them ; the Parent many times at the same time being under the sense of inward Corruption. And as to these Children of believing Parents that are grown to years of Understanding, and are not as yet admitted to be Members of the visible Church, if the Parent be found in the discharge of his or their Duty to them, they will in Truth and Faithfulness lay before them what is required to their orderly admittance, and will seek to the Lord for them that they may enter in at the right Door ; for the Heart comes not to the Enjoyment of God, neither to receive Comfort from Ordinances, but as it first is brought into a right frame, and hath its Warrant from the Word of God that it is in the way of his Appointments : the Worship must be in Spirit and in Truth.

Secondly, A second Reason why the New Testament doth require a Work of true Conversion upon the Heart, as that which qualifies or fits a Person to be a Member of the visible Church, is, because without it the Duties required from one Member to another cannot be discharged, as they are concerned in one and the same Interest on the

the behalf of the Lord Jesus Christ; so there is a holy Watchfulness required over one another, in order to the faithful discharge of these Duties which their Lord requires of them. And, saith the Apostle, if one Member suffer, all the Members suffer with it; or one Member be honoured, all the Members rejoice with it. Where a Church is embodied together according to the order of the New Testament, our Lord hath left us an excellent Rule to walk by, that so these things that may tend to bring Dishonour upon the Church may be stopt when they first begin to break forth; or otherwise, that things may be nianaged in such a way as that the Church may free themselves, of the Offender: Mat. 18. 15, 16, 17. *Moreover, if thy Brother shall trespass against thee, go tell him his faule betwixt thee and him alone: if he shall hear thee, thou hast gained thy Brother. But if he will not hear thee, then take with thee one or two more; that in the mouth of two or three Witnesses every word may be established. But if he shall neglect to hear them, tell it unto the Church; and if he neglect to hear the Church, let him be unto thee as an Heathen Man and a Publican.* If thy Brother do thee any wrong, or else sin against God, and thou be privy to it; for that Sin may be said to be against us, which is against God, in respect of that

common Interest that such Persons are engaged mutually in: If a sinning Member have his Sin laid before him by that fellow Member that is privy to it, and he bear to be told of his fault, so as to be brought to an acknowledgment of it before the Lord, and to repent of it and return from it, then that Member is gained: but if he be stubborn, let him be again admonished before Witnesses, not one only, but two or three Witnesses, that so it may appear that means are made use of for the reclaiming of the Offender. But if he shall neglect to hear these two or three Witnesses, *then tell it to the Church*; that is, let his Offence, and his persisting in it after Admonition, be laid before the Church to whom the Offender belongs as a Member: but if he neglect to hear the Church in admonishing of him of his Offence, *then let him be unto thee as an Heathen Man and a Publican*; that is, as a Person that is a Stranger from the Church, and not belonging to it.

Thirdly, A third Reason why the New Testament requires a Work of true Conversion upon the Heart, as that which qualifies or fits a Person to be a Member of a visible Church, is, because as every Member doth receive Grace in a measure, so it is their Duty to communicate of that Grace to their fellow Member, holding the Head, the Lord Jesus Christ,

Christ, who by Faith ties and knits every Member of the Body unto him ; and from that fulness that is in him gives forth Nourishment to every individual Member ; so that as they grow up by the strength of Grace, they are enabled to add something to the edifying and strengthning of their fellow Members, and to add to the Beauty of the Church to whom they do belong : for altho many Men that are Members of the Church may not have received such Gifts as to fit them for publick Exercise in the Church, much less Women, who are strictly forbidden the contrary, *1 Cor. 4. 34, 35.* yet in their private Discourses one with another, whether Men or Women, if the Matter which they discourse of tend not to the advancing of the Lord Jesus Christ, and the exalting of the Grace of God through him, by which they may be edified, such Persons little consider what is required of Church-Members, in order to the discharge of their Duty to God, and to one another.

C H A P. V.

Of the Ordinances of the New Testament Church, what is required to fit for the partaking of them; and what they do hold out when administered according to the Rule of the Word.

THE Apostle *Paul* lays open the different state of the Church under the Old and New Testament in *Heb. 3. 5, 6.* *And Moses verily was faithful in all his House as a Servant, for a Testimony of those things which were to be spoken after.* That is, *Moses* was faithful in giving forth the Pattern of the Old Testament Worship, which was figurative of what was to be done by the Messiah at his appearance in the state of his Humiliation. He by his appearance performing what was figured out by the Old Testament Worship, it must follow that there was an end put to that Worship, and with the Worship to the Church-state likewise. Ver. 6. *But Christ as a Son over his own House: whose House are we, if we hold fast the Confidence, and the rejoicing of the hope unto the end.*

The

The New Testament Church hath the honour to have the Son of God to be the first Discoverer, by his own Mouth, what was required to be a Member of it, and to be the Appointer of the Ordinances to be continued in it: *Mat. 16. 15, 16, 17, 18.* He saith unto them, *But whom say ye that I am?* And Simon Peter answered and said, *Thou art Christ the Son of the living God.* And Jesus answered and said unto him, *Blessed art thou Simon Bar-jona; for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven.* And I say unto thee, that thou art Peter, and upon this Rock I will build my Church; and the Gates of Hell shall not prevail against it. Leigh upon the words saith, that it was the Judgment of *Hilary, Cyril, Chrysostom, Theophilact and Ambrose,* that by the Rock is not meant Peter's Person; but the Faith which he had professed in Christ: an inward discovery of the Lord Jesus Christ by Faith, accompanied with an outward Profession of the same, is the Matter of which the New Testament Church is built. *1 Pet. 2. 4, 5.* To whom coming, as to a living Stone, disallowed indeed of Men, but chosen of God, and precious; ye also as lively Stones, are built up a spiritual House, an holy Priesthood to offer up spiritual Sacrifices, acceptable to God by Jesus Christ. Every Member of the Church is not fitted

to be a Publisher of the Gospel, but every Member of the Church, if such an one as the Word requires, is brought through Christ to receive the Grace of God; and from an inward feeling of this Grace received, to offer up a thankful Heart devoted to him. For the gathering in of such Members into the New Testament Church is the Commission given forth to the Apostles; and direction is given to admit Persons thus gathered to the initiating Ordinance of Water-Baptism, as appears from the words of the Commission, and the Practice of the Apostles by virtue of the Commission, *Mat. 28. 18, 19, 20. And Jesus came, and spake unto them, saying, All Power is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the World.* Here three things lie fair from the words without any wresting of them: First, Outward Teaching, the instrumental Means appointed by Christ, and made use of by the Holy Ghost to bring to the inward knowledg of him, and the acceptance of Grace through him, thereby to be made fit Matter for the Church under the New Testament. This I have spoken

so fully to in the last, and in this Chapter, that the visible Church of Christ under the New Testament doth consist of such as are call'd out of the World by true Conversion, to lay hold of the Lord Jesus Christ, and Grace through him, that I need not enlarge upon this first Head. The second thing contained in the Commission, is the admittance of such to the initiating Ordinance of Baptism: *Acts 2. 41. Then they that gladly received the Word, were baptized; and the same day were added to them about three thousand Souls.* Thirdly, Here is the continuation of what is commanded by the Commission, in these words, *And lo, I am with you always unto the end of the World.* The Apostles liv'd not till the end of the World, therefore I am with you and your Successors, who shall be fitted by me for the preaching of the everlasting Gospel, appointed to gather the Elect unto God, until this World come under a Dissolution. As by the Commission, and the Practice of the Apostles upon the Commission, Baptism is appointed by the Lord Jesus Christ, as the initiating or entering Ordinance into a visible Church of Christ under the New Testament; so his last Supper is appointed by him to be practised by these that are in a visible Church-state, *Luke 22. 19, 20. And he took Bread, and gave Thanks, and brake it, and*

gave unto them, saying, *This is my Body which is given for you ; thus do in remembrance of me.* Likewise the Cup after Supper, saying, *This Cup is the New Testament in my Blood, which is shed for you.* The Apostles were the visible Church at that time, and to them doth he appoint the Supper Ordinance ; and from the Appointment of Christ, doth Paul recommend the Practice, and the continuance of this Ordinance to the Church of Corinth. After he had condemned their sinful abuse of the Ordinance, *1 Cor. 11.* from ver. 20 to 23. at ver. 23, & 24. he lays before them how that Ordinance was appointed by the Lord Jesus Christ to be continued in his Church : *For I have received of the Lord, that which I also delivered unto you, that the Lord Jesus, the same night in which he was betray'd, took Bread : And when he had given Thanks, he brake it, and said, Take, eat ; this is my Body which is broken for you ; this do in remembrance of me.* After the same manner also he took the Cup, when he had supped, saying, *This Cup is the New Testament in my Blood ; this do ye, as oft as ye drink it, in remembrance of me.* As the Ordinance of Baptism was appointed by Christ to be administred to those who were qualified according to the Rule of the Word to be Members of the Church ; so it was appointed likewise to be the entering Ordinance

nance into a visible Church-state, and the Ordinance of the Lord's-Supper to these that were visible Members : Which serves to clear up the former part of this Chapter, what the Ordinances are, and what is required to fit for the partaking of them.

The second branch of this Chapter is what they do hold out when administred according to the Rule of the Word.

First, To have the Ordinances administred according to the Rule of the Word, there is required, that the Administrator, the Subject to whom the Ordinance is administred, and the Way of the Administration, have its Warrant from the Word of God ; for God is a God of Order, and not of Confusion. In the second Part of this Book, and the third Chapter, I shew'd that there was an extraordinary and ordinary Qualification : The extraordinary Qualification was that of the Apostles, who had a large extensive Power accompanying them, granted by Christ for the first planting of the Churches. That this Office of Apostleship is ceased is clear, seeing there is no appearance of the Qualifications to that great Work in any of the Dispensers of the Gospel in these latter Ages ; so that for any Person either to preach or administer the Ordinances as sent out by Christ as Apostles, favours of Pride and Presumption. But there is a more ordinary

dinary Qualification from Christ to dispense the Gospel, which depends upon the In-lightnings of the Spirit in the Word, and a Gift of Utterance to declare it unto others; and for the carrying on of this Work, God hath pleased to raise up several Persons to dispense his Truth before they bore any Office in the Church, or over it. But the Administration of the Ordinances of Christ being that which particularly concerns the Church, it seems to me by the Rule of the Word, that before such Administration of the Ordinances, there should be a setting apart of fit Persons for Office by the Church, and an Approbation of their Choice by the Elders of other Churches, together with the laying on of Hands, and likewise a solemn and earnest seeking unto Almighty God, through Jesus Christ, for a Blessing upon the Persons whom they have chose: And this is to be done as a previous Qualification whereby to invest such Persons into a Right duly to administer the Ordinances. I do remember that after God had fully convinced me of the Ordinance of Believers Baptism, I went a great many miles to come under the Ordinance; but the Person to whom I went not being able to give me a satisfactory account of his regular Admittance as an Administrator, I was constrained to return unbaptized, although at that time

I had a very great desire to have been made a Partaker of that despised Ordinance. This may serve to shew, that to have the Ordinances administred according to the Rule of the Word, there should be a fit Administrator.

Secondly; To the orderly Administration of the Ordinances there is required a right Subject, or such a Person as the Rule of the Word doth require. And, first, I shall shew the Qualifications required of those that come to the Ordinance of Baptism, and that is, Repentance for Sins that are past, Faith in the Lord Jesus Christ, and a seeking unto God through him for pardoning Grace and Power to walk with him. *Acts 22.16. And now why carriest thou? arise, and be baptized, and wash away thy Sins, calling on the Name of the Lord.* Compared with *Chap. 8. 37, 38. And Philip said, If thou believest with all thine Heart, thou mayst; and he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the Chariot to stand still; and they went down both into the Water, both Philip and the Eunuch, and he baptized him.*

As the Rule doth require a Qualification to fit Persons for the orderly admittance to the Ordinance of Baptism, so doth it likewise for the orderly admittance to the Lord's Supper. *1 Cor. 11. 27, 28, 29.*

Where-

Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup: For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body. He that eateth and drinketh unworthily, that is, as an ignorant Person; not discerning the Lord's Body, that is, not having any inward apprehension of him by Faith upon their own Souls, or come not with that holy humble Reverence, and with that due regard which belongs to such an holy Action. If it be so that the Rule doth require Qualifications of those that come to the Ordinances, then it doth condemn the Practice of such who do administer without any regard whether the Qualification be there or no. And, secondly, It greatly condemns such who under the pretence of a spiritual Baptism, and a spiritual Supper, do lay aside the Ordinances which Christ hath appointed in his Church. The more clear the Evidences are of the Work of the Holy Ghost upon the Heart, it tends to hold forth the Persons right to the Ordinance of Baptism. Acts 10. 47. *Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost as well as we?* We may in

in these words behold the different Path that Truth and Error doth walk in : Error makes a pretended Enjoyment of the inward, a ground to lay aside the outward ; Truth makes the real Enjoyment of the inward, the Qualification it self to partake of the outward ; and the more clear that the Enjoyment of Christ by the Holy Ghost doth outwardly manifest it self, it leads the Administrator unto a chearful administering the Ordinance to such Persons. *And he (Peter) commanded them to be baptized in the Name of the Lord.*

Those that do lay aside the Supper-Ordinance, do say that Christ is come, and therefore the Supper-Ordinance is of no longer continuance. But if such Persons would seriously consider what the coming of Christ is which they speak of, they would do well ; for if by coming inwardly into the Soul, and the Holy Ghost's manifesting him in the Soul by the Glass of the Gospel, be meant, this is the Qualification to come to the Ordinance, and so he is come to every sincere Christian. I Pet. 1. 8. *Whom having not seen, ye love ; in whom tho now ye see him not, yet believing, ye rejoice with Joy unspeakable, and full of Glory.* Compared with Ephes. 3. 17. *That Christ may dwell in your Hearts by Faith :* This dwelling of the Lord Jesus Christ by Faith, is the inward discern-

discerning of him in his Sufferings ; which being wholly wanting in those that do partake of the outward part of the Ordinance, they eat and drink Damnation to themselves, not discerning the Lord's Body. But if by being come, they intend such a coming as to exclude the Expectation of the second Personal Appearance of the Lord Jesus Christ, *Whom*, the Apostle tells us, *Acts 3. 21.* *the Heaven must receive until the Restitution of all things* ; then they destroy one of the Articles of the Christian Faith. The Saints in this day do in a measure witness with the Apostles the inward Enjoyment of him by Faith ; and by the same Faith that they liv'd in, do expect the personal return of the Lord Jesus Christ. The Apostle *John* speaks fully to this, in *1 Joh. 3. 2.* *Beloved, now are we the Sons of God, and it doth not yet appear what we shall be ; but we know, that when he shall appear, we shall be like him ; for we shall see him as he is.* They could not be brought into the state of Children without the inward Enjoyment of the Lord Jesus Christ by Faith ; for this is the Evidence of Sonship : *and it doth not yet appear what we shall be in Eternity ; we do but as in a Glass behold the Glory that the Children shall there be made partakers of : but we know, that when he shall appear, we shall be like him ; for we shall see him as he is.* Not alone

alone we know that he is ours, but we know that he will hold and keep us till we enjoy eternal Glory with our Head, the Lord Jesus Christ, at his second personal Appearance; *then shall our vile Bodies be changed like his glorious Body, and we be ever with the Lord.*

The next thing to be treated of is, that the way of administering the Ordinances be kept to according to the Rule of the Word, and that is as to the Ordinance of Baptism, a burial of the Body in Water in the Name of the Father, of the Son, and of the Holy Ghost: *Buried with him by Baptism into Death.* Leigh in his Note upon the words of Rom. 6.

4. "The Apostle (faith he) alludes to the manner in which Baptism was then administered, which was to plunge the Baptized in the Water; after which they put on new Garments; whence those manners of speaking used in Scripture, "to put on Christ, to put off the old Man and put on the new. Mr. Perkins agrees with Leigh as to the manner of Administration of the Ordinance of Baptism in the Primitive Church, and tells us that it was altered from plunging of the Body under Water, to sprinkling in the Face, by reason of the Coldness of this Northern Climate; but from whence the Power is derived to make any alteration in the Ordinance

nance from its Primitive Institution, this that holy Man shews not; as if the Elements were not subject to the Power of God, and he were not sufficient to preserve his Children in their Obedience to him in his own Appointments.

Secondly, The way of administering the Supper-Ordinance we have set down by the Lord Jesus, who was the first Administrator, *Mat. 26, 27, 28. And as they were eating, (that is, the Passover) Jesus took Bread, and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat; this is my Body.* The Bread put for the thing signified by it, which was the Body of Christ. Ver. 27. *And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it.* Ver. 28. *For this is my Blood (that is, a Sacrament, or figure of his Blood poured forth) of the New Testament, which is shed for many for the remission of Sins.*

This leads me to the next thing, What the Ordinances do hold forth when administered according to the Rule of the Word.

I shall first treat of the Ordinance of Baptism, which consists of two parts, the one outward, the other inward; the outward part I have spoken to already, which is a Burial of the Body in Water; the inward part figured out by the outward, is the Burial and Resurrection of the Lord Jesus

Jesus Christ, Rom. 6. 4, 5. Therefore we are buried with him by Baptism into Death ; that like as Christ was raised from the dead by the Glory of the Father, even so we also should walk in newness of Life. For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection. As the outward Declaration of the Gospel is the instrumental Means in the hand of the Holy Ghost, to convey that which is held forth by it, which is the Lord Jesus Christ, unto the Soul ; so is the Ordinance of Baptism the Means appointed by the Lord Jesus Christ, and made use of by the Spirit to convey that which is held forth by it. The outward of it self conveys nothing, it is only made use of by the holy Spirit to set before the Soul what is figured out by it. The Burial of the Body holds forth the Burial of the Lord Jesus Christ, and the Benefits which we receive by it, which is a discharge from the Penalty of Sin ; and our rising out of the Water, his Resurrection, and the Benefits which we receive by it, which is to walk with God in newness of Life, by Power received from the Father, through the Intercession of the Lord Jesus Christ. The holy Spirit accompanying the Ordinance, doth let the Soul see what Christ hath gone through to free it from Hell, and to procure for it the

Enjoyment of Heaven ; which inward sight by Faith knits the Soul to the Person of the Lord Jesus Christ. The Apostle calls it a being planted into the *likeness of his Death*, and into *the likeness of his Resurrection*. The Believer is let into Christ, so as to draw that spiritual Life, by which he lives unto God, from the Lord Jesus Christ ; he not only lives in the Enjoyment of the Father, but doth likewise convey of that spiritual Life unto all his Members, in a measure. For the further clearing up and confirming the truth of what is held forth by the Ordinance of Baptism, I shall open the Apostle's words in *1 Pet. 3. 19, 20, 21.* *By which also he went and preached unto the Spirits in Prison*; (He, the Lord Jesus Christ in his Divine Nature, went by *Noah's Ministry*, and preached Repentance, while the Ark was building, to those Souls who for their Impenitency were cast into the Prison of Hell.) *Which sometime were disobedient, when once the Long-suffering of God waited in the days of Noah, while the Ark was a preparing*, (the Forbearance of God towards the old World continued, and *Noah preached Repentance to them*) *wherein few, that is eight Persons, were saved by Water*. *The like Figure whereunto, even Baptism, doth now save us*, (not the putting away the filth of the Flesh, but the answer of a good Conscience towards God) by the

the Resurrection of Jesus Christ. The outward part, which is Water, and which puts away the filth of the Flesh by the burial of the Body in it, is not that which saves, but it is a Figure of that which doth save ; the Spirit accompanying the Ordinance when it is administred, by the answer of a good Conscience towards God ; that is, the answer of a believing Heart, which by Faith lays hold of that which is figured out by it, the Lord Jesus Christ in his Death and Resurrection.

The Lord's Supper hath likewise two parts, an Outward and an Inward ; the Outward part, is the Bread broken and eaten, the Wine poured forth and drunk by the Believer ; the Inward part is his Flesh crucified, and his Blood shed for the sake of his Members. Luke 22. 19, 20. *And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body which is given for you : this do in remembrance of me. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.* The Martyrs, being press'd by the Papists to shew how the Lord Jesus Christ was present in this Ordinance, owned, that as Bread and Wine was apprehended by the Body in feeding upon it to its Nourishment ; so the Flesh and Blood of Christ was apprehended by the

Soul in feeding upon him to the nourishing of the Soul. The Bread and Wine is not the Body, but a Sacramental Figure by which the Body of Christ is represented to us: *1 Cor. 11. 26. For as often as ye eat this Bread and drink of this Cup, ye do shew the Lord's Death till he come.*

PART

PART IV.

Being an Appendix which the Author leaves for a Legacy to his Children.

GEN. 18. 19.

For I know him, that he will command his Children and his Household after him, and they shall keep the way of the Lord, to do Justice and Judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

WHAT I shall leave with you, my Children, I shall comprehend under these two general Heads.

First, Lay before you the way that God hath taken to bring my Soul to the Enjoyment of himself by Faith.

Secondly, The Counsel and Direction

which I recommend unto you, if I should be shortly removed from you.

First, I shall lay before you the way that God hath taken to bring me to the Enjoyment of himself by Faith.

I was in my younger years exceedingly beloved of my Mother, so that her very Life seem'd almost bound up in me; and tho I do believe she had a Work of Grace upon her Soul, yet her Love to me did not run in that pure Channel which it ought to have run, that is, to have made my immortal Soul the great Object of her Love and Care: But her Indulgence to me in my tender years tended greatly to heighten Sin and Corruption in my Soul; for I chose for my Companions the profanest Boys in *Bridlington*; and altho I was not gotten to such a pitch of Profaneness as some of them, yet I took delight to hear them belch out their Wickedness; and frequently at our Meetings we had profane Ballads, which I was as industrious to learn to sing as any of them: my poor Mother did know of my Companions, but I do not think that she did believe that they were altogether so wicked as they were, for they generally appeared moderately sober before her. I do think that it is one of the greatest Duties that belongs to Parents, to endeavour

to cast their Children among other sober Children ; for what avails all Admonition that can be given to a Child, if as soon as we have done, we deliver it up into Temptation ? I do not think that it is in Parents power to give a Principle of Grace to their Chiloen, but it may be in their power to give a check to the outbreaks of Corruption, which may greatly hinder its growth : Prov. 22. 6. *Train up a Child in the way he should go ; and when he is old, he will not depart from it.*

When I was about seven years old, and a Scholar at the Free School, a wonderful Providence did besal me : Being at play with about forty Scholars with me in the Green before the Church, and a poor Woman at the Well-side drawing Straw, I laid my Breast over the great blue Stones that lay about the Well, to sail my Ship in it, it being full of Water, and so went head forward down into the Well ; neither my Play-fellows seeing me fall into it, nor the poor Woman that was by : but altho no Eye saw me, yet the Eye of the Almighty was over me, and his sparing, pitying Love was towards me, being very unfit to go into Eternity, having no knowledg of God, neither of the worth of my precious Soul ; and he by his Wisdom open'd a way to save me in such a manner, that all concern'd in me might know that

he had done it. A poor old Woman, whose Name was *Alice Brown*, that liv'd right against the Well, had hung on a Pan with Water to lay Leven, but a lump of Soot fell down out of the Chimny (which had been swept but three days before) into her Pan, so that she cast out the Water and came to the Well for more, and seeing me, gave a sudden skreek; the poor Woman, who was a common Harlot, that was drawing Straw, supposing it to be her Boy, my Mother having a little before given her some of my old Clothes, laid her hand upon the Stones, and leapt directly into the Well, which was up to her Breast in Water, and catching me in her Arms handed me out, with very little discovery of Life in me. This amazing Providence had not the least effect upon me to frighten me out of my Sins; but being well recovered, I became more sinful than before; and that which tended to heighten it, was that I made this Harlot's Son, who had been the Instrument in saving me, my chief Companion. In this course I continued, until I was about thirteen years of Age. Being a dull Scholar, and my Master churlish to me, and beating me about the Head, I was almost stupified; and growing melancholy, I was judg'd to be gone into a Consumption: My Mother advising with Dr. *Korbat* about me, he advised her to

take me from the School, which she did ; but my Father, that I might not forget to read English well, borrowed for me *Fox's Acts and Monuments*, which I began to take great delight in : And the first thing that fastened upon my Heart to do me good, was a Letter of *Bilnay's* to *Dunstal* the Popish Arch-bishop of *York*, in the Reign of *Henry the Eighth*, wherein that holy Martyr laying before the Bishop the manner of his Life, that he was a Mass-Priest to pray Souls out of Purgatory ; "Reading, saith he, *Tindal's New Testament*, at the last I came to hear of Jesus: Which Passage was fixed upon my Heart as if it had been written upon it. Leaving the Book, I went out, and began with great deliberation to consider of this Passage, and the reason that should make this holy Man and others give up their Lives with such clearfulness in the Fire, wheras, by conforming to the Publick Worship, they might many of them have lived in great Prosperity.

I begun to think of a future state, and the manner of Life that I had led in the World, to the great dishonour of that God that gave me my Being ; my Sins were then set in order before me, and I began to be fill'd with such inward Guilt and Fear, that I was many times afraid to be alone, yet never made my Condition known to any

any Person, but often bewailed it before God, and resolved, which I was enabled through Mercy to perform, to turn my Back on my former vicious Company, and betook my self to a very retired Life, even beyond the most young Men that I was acquainted with, not daring to allow my self the Pleasures of youthful Vanities. My Mother being a Hearer of Mr. Luck, I frequently went with her, and was much affected with his preaching; but two things fell out which wholly alienated my Mind from him, and indeed almost from all Dissenting Ministers, for his sake.

The Act against seditious Conventicles coming forth, forbidding all Persons above four besides the Minister to assemble together, under pretence of the Worship of God; after Mr. Luck had finished his Exercise on the Lord's-day before the Act took place, two Rooms being full of Hearers, he stood up and acquainted them with the Act, and that he could no longer preach to above four, as the Act directed. A second thing that gave me the greatest Offence was, that going with my Mother to hear him after the Act was in force, four Persons were gotten there before us, and the Door lock'd; we desired to let be in, and were not willing to be denied, until we were refused by himself, which caused me to break forth into

this

this or the like Expression, That it could not be, that he was a Minister of the Gospel, who was more afraid of Man than of God; and for my part I would never go to hear him more. That which heightned my Averseness to him, was my Father's frequent upbraiding of us with our careless Shepherd, who in time of danger was ashame'd to own his Flock. From that time I began to have a particular Eye upon the poor despised Quakers, whom I look'd upon as the only People God had in the World; for altho I had shaken off sinful self, I had not shaken off righteous self; and by reading a multitude of their Books, I was more and more confirm'd in their Foundation-Principle, of the Light in every Man, which convinceth him of Sin, being the Light of Christ, which, from an experienced Heart I have cause to speak it, is no other but the Light of the first Covenant, that shews Man his state and condition he is in by Sin, but leads not into the Gospel-Dispensation: but as the Light, according to the tenor of the first Covenant, calls for an Obedience to the Law, so by keeping up to a strict walking according to its requirings, much inward Peace is gain'd; and this I very well remember, that having through Temptations outwardly, and from Corruption inwardly been led into Sin, this Light, which is

God's

God's Witness in the Souls of all the Sons and Daughters of *Adam*, did begin to accuse me, and I felt inward Guilt, and fear of Punishment arising in my Breast, which made me look for some trouble or other befalling me for running in the way of Sin, and very seldom miss'd of it; which Trouble was an instrumental means to drive me to my Knees to bewail my Condition before God, and frequently with great earnestness of Heart have besought him that I might come to a sinless state, never to go astray from him: but to witness a being led out to behold the Lord Jesus Christ by Faith, either as a Redeemer, or as Mediator betwixt God and Man, from any inward Work of God upon my Heart, I did not in the least experience; altho I do believe all that knew my Conversation will say that it was very strict, yet under the leadings of this first Covenant-Principle. And mark it, my Children, this I leave with you, (as one that, to the praise of rich Grace be it spoken, hath found Mercy at the hand of God) that it is not your joining with the purest Truths of Christianity that ought to be the Evidence to your selves of your being such as God will own for Christians, but it is the Principle by which your Hearts are guided in the Worship of Christ, whether private or publick, that must be the Evidence.

dence. A Christian that is brought to walk with God by the Spirit of Adoption, is taken off the old Foundation and set upon a new Foundation ; his hope of enjoying eternal Life is fixt upon his Union with the Lord Jesus Christ by Faith, through whom eternal Happiness is secured unto him in such a way as is impossible it should miscarry. But this I shall speak to by and by, when I come to shew you how my Soul closed with the Lord Jesus, and return to speak a little further of that poor despised People called *Quakers*, who I did believe were in the Favour of God above any People in the World : and altho I did not join with them so far as publickly to meet with them at their Worship, yet I gave frequent Testimonies how highly I esteemed them. The Persecution upon the account of their Consciences increasing, about the year Eighty three, I did endeavour to shelter them what in me lay, by perswading the Towns Officers to endeavour to baffle the Informers ; and being chosen an Overseer of the Poor at that time, and so being injoyn'd by Warrant to take their Goods, I was driven into grievous Perplexity, not knowing which way to turn me ; for I was grievously afraid of the Justices on the one hand, and utterly averse to such an Act on the other hand, believing them to be God's People, which caused

caused me to shed a great many Tears in secret before God for Counsel and Direction : and blessed be his holy Name he did not leave me, but open'd a way for my Escape, which Mercy I desire to keep in remembrance while I am in this World. The night before the Warrant was to be executed, I was very sick all the night, but in the morning something better ; the Officers meeting together about that wicked Work, to which they were all averse, sent for me, but my Excuse of not being well would not serve their turn, but they proceeded by Lot to take the Houses of that poor People, and sent me my Lots, which I received with a great deal of joy ; seeing they desired me either to send Mony, or get one to officiate. I sent them the Mony rejoicing, and upon my Knees blessed God for that great Mercy : and tho the poor Quakers did offer me my Mony again, yet I durst not for Conscience sake receive it. I leave this with you as my Judgment, that a misguided Conscience ought to be informed, not forced ; God hath appointed other ways in his Word to reclaim those that are in an Error, than by ruining Mens Persons and Estates.

The Liberty for Dissenters being granted by King James, I was brought to hear five or six dissenting Ministers at Richard Cocke-
rill's, which through the Blessing of God

so far wrought upon me, as to take off that Prejudice that I had conceived against them; but my Understanding remained dark without any inward discovery of the precious Doctrine of the Gospel, until I sat under the Ministry of Mr. *Humphreys*, being before that time a high Afferter of Free-will and general Redemption, which naturally falls under the first Covenant-Principle. His Personal Failings, which brought a stain upon the precious Truths of the Gospel, through Mercy I abhor'd, and took the freedom at times to speak to him about it; yet his Doctrine which he preached was the instrumental means to bring me and many other poor Sinners to join with the Truth, which through Mercy I was inabled to do upon the account of its own Worth and Excellency. And mark it, my Children, that which must establish your Hearts in the Truths of God, must be the holy Spirit's enlightening your Souls to behold the Truth in the Scripture-Glass, and inabling your Souls to see a native Beauty and Excellency in it, above any Lustre that the Creature can put upon it by any Rhetorical Florishes whatsoever. I cannot see what solid ground Persons can have to lay claim to an Interest in the Foundation-Truths of Christianity, before the charming Simplicity that doth appear in

in Truth doth allure and win upon the Heart to lay hold of it. When the holy Spirit doth present Truth unto the Soul, it puts such a Divine Authority into it, as constrains the Soul to bow before it, and to submit unto it.

That Scripture which the Holy Ghost was pleased to make use of to present the Lord Jesus Christ unto my Soul, and to seal unto it an Interest in God as my God through him, was the words of Christ to *Mary*, Joh. 20. the latter part of the 17th Verse, *Go to my Brethren, and say unto them, I ascend to my Father and your Father, to my God and your God.* In which words the Lord Jesus Christ was presented unto my Soul, as the Person by whom we are brought into relation with God ; and so was I unable to lay hold of him with my whole Heart as the Person that opens the door of Grace and Mercy ; and under the inward sense and feeling of that Grace and Mercy which I did then receive from my heavenly Father, as an Evidence of his accepting of me through his Son, my Heart was exceedingly melted before him, and drawn forth by the Spirit of Adoption into such a familiarity with him as to lay open my Heart before him, being not then afraid to let him know the worst of my Condition, from that Confidence that I had in that blessed Mediator

that

that stood betwixt us. I then experienced a new Principle begotten in my Soul, which knit my Heart to the Person of the Lord Jesus ; I felt my Heart leaning towards him for Security and Safety : and while the inward Evidence of my Union with him did last, I look'd upon my self to be without the reach of the Tempter ; and altho many Clouds and Temptations have been upon me since the time of my first closing with him, yet he hath not suffered me to be overwhelmed by them, but in the midst of Troubles hath discovered himself unto me. And this frequently I have experienced, that when some sudden surprizing Providence hath fallen upon me, that seem'd to be of a frowning nature, my Soul being rouz'd, did shake it self to see if it's spiritual Strength remained. Its first search hath been after its Union with its Lord, and to get the Heart raised to God through him. If Grace remained so as to keep the Heart knit unto Christ, to wrestle with the Father through him, generally slavish Fear fled away, and a submissive frame of Spirit took place of it, to be disposed of by God according to his Wisdom ; and before the Trouble was wholly over, some comfortable Scripture was born in as an earnest that the Deliverance was coming. My hope for Heaven lies in this, that I am in the way that all the Flock have walk'd in

unto this day. For the New Testament stands upon the Credit and Authority of the Old : if the Messiah were yet to come to work out Man's Salvation, the Old Testament Prophecies concerning him could have their Accomplishment in no other way than they are laid down fulfilled in the New, in the Person of the Lord Jesus Christ, *Acts 10. 43.* *To him give all the Prophets witness, that through his Name, whosoever believeth in him, shall receive remission of Sins.* And besides this, my Heart hath been inwardly made sensible of the preventing Grace of God put forth outwardly towards me, and his pardoning and renewing Grace hath been manifested inwardly in me. First, His preventing Grace hath been put forth outwardly towards me, in that tender Watchfulness that my Heavenly Father hath shewed towards me to this day. How many times have I been in danger of being led away by grievous Temptations, and have been without the sense of the danger that I was in, and yet something hath fallen out that hath prevented my falling by the Temptation ; and afterwards I have been made sensible of the Danger and of the Mercy received ? This was a great means of settling my Soul in the Doctrine of Election ; for I was many times constrained to cry out, Why dost thou manifest such Grace unto me a worthless Creature !

ture! For, my Children, I must acknowledg, as standing under the first Covenant I was a Sinner before God, and liable to his Justice: His condemning of me could have been no Injustice in him, therefore his dealing with me in Mercy's way must lead me to acknowledg that it is by Grace I stand. Secondly, His pardoning and renewing Grace hath been manifested inwardly in me.

1. His Pardoning Grace hath been manifest in me; I have many times come before God labouring under inward Guilt, and have experienced a removal of the Guilt in the Gospel way. For altho the Lord Jesus Christ did by his Death give a full Satisfaction to Justice for all the Elect that were given him of the Father; yet while the Elect are on this side Eternity, and through frailty liable to fall into Sin; after Sin committed there can be no inward Peace enjoy'd until the Soul be led forth anew by a Renewed Act of Faith upon a suffering Jesus, and a suing by sincere Repentance unto the Father, for pardoning Grace upon the account of his Worthiness. And as to the Praise of the rich Grace of God I have experienced his pardoning Grace, so I hope, to the Praise of the same Grace I can say it, that I do experience Renewing Grace: I do indeed feel my time to be a continual Warfare according to the words of the Apostle,

Gal. 5. 17. For the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary one to the other; so that ye cannot do the things that ye would. Grace is often foiling Corruption, but hath not destroy'd it; the growth of it is hindered, but the Seeds of it remain; it's an Enemy that lies continually lurking to watch for Advantage; and altho it cannot regain such a Power as to destroy my Soul, yet it keeps so much Power as to disturb it. My Soul sometimes goes mourning before God under the sense of the remaining strength of this Adversary, and how hardly is Grace put to it to quit the Soul out of its hands? But here lies my Security, I am brought within the compass of the Father's unchangeable Love, within the compass of the Son's Intercession, and under the Leadings of the Holy Ghost. First, I am within the compass of the Father's Love, being one of the Seed given to Christ; and according to the Tenor of the Covenant do I experience the Father's dealings with me; *Psal. 89. 30, 31, 32, 33, 34. If his Children (that is, the Elect Seed given to Christ, ver. 27, 28.) walk not in my Judgments; If they break my Statutes, and keep not my Commandments: Then will I visit their Transgression with the Rod, and their Iniquities with Stripes. Nevertheless, my Loving-kindness will I not utterly take from him,*

nor suffer my Faithfulness to fail. *My Covenant will I not break.* Here is my Mercy, that I do experience my Father's dealing with me to be according to the Tenor of the Covenant, that his Providence towards me brings Frowns with it against Corruption, and that he hath enlightned my Soul to see it; *Psal. 94. 12. Blessed is the Man whom thou chastenest, O Lord, and teachest him out of thy Law.* Frowning Providences are not of themselves Mercies; but the Spirit's accompanying them, and working by them upon the Soul, to bring the Soul to a sensibility of its State, and enabling the Soul to seek to God and to enjoy Comfort from him through Faith, when denied Comfort from the World. It's this that gives the Evidence that they are sent in Mercy, when corrupt Nature is subdued by them, and inward Grace is stirr'd up to put forth the greater Fervency to God, and for God, in Duty, that we may be serviceable to him in our Generation. The Apostle in *Heb. 12. 8.* lays this down as the common way of God's dealing with his Children, and fixes Bastardy upon those that are not thus dealt with: *But if ye be without Chastisement, whereof all are partakers, then are you Bastards and not Sons.* Mark it, my Children, I do not say God doth not give Prosperity to none of his Children in this World; but where

he doth give it, he usually brings humbling Providences before it, that so the Soul may not be prejudiced by it. *Joseph* and *David* were both exalted to a very high state in this World ; but what great Afflictions did they go through before they were brought to it? according to the words of the Prophet; *It is good for a Man that he bear the Yoke in his Youth.* And it hath been my particular Observation, That where great plenty of this World's Goods are given to any of God's Children, they have had a pricking Thorn put into some of their outward Enjoyments, that they might not rest in these things as their Portion.

Secondly ; I am one of those for whom the Lord Jesus Christ is interceding, and interested in him as a Member of his Mystical Body : *Father* (saith Christ) *keep through thine own Name those whom thou hast given me, that they may be one as we are.* He intercedes that we may be prepared for Glory, and that we may be brought to the enjoyment of Glory : *Job. 17. 24. Father, I will that they also whom thou hast given me, be with me where I am ; that they may behold my Glory which thou hast given me.* “ This Prayer, saith a holy Man, altho it was pray'd here on Earth by the Lord Jesus Christ in the state of his Humiliation, yet the Matter contain'd in it doth sute his State of Exaltation, and is

" a short Epitome of his Intercession, as the
" Church's Head, now at the Right-hand of
" his Father, until every Member of his My-
" stical Body be brought to the Mansions of
" eternal Rest. The Apostle in *Heb. 6.* from
v. 13 to 20. having laid down the Unchange-
ableness and Immutability of the Father's
Council concerning the Elect, and how for
their Encouragement he had bound himself
not only by Word but by Oath, for the per-
formance of the things contained in the Pro-
mises, and having shewed how the Flock do
anchor upon their Father's Immutability as
that which is both sure and stedfast, and
enters into that within the Vail; Faith doth
not content it self only with the Promises, but
pierceth into Heaven to God himself; and
the Soul there for its further Encourage-
ment beholds the blessed Mediator interce-
ding on its behalf, ver. 20. *Where the fore-
runner is for us entered, even Jesus.* All the
Promises of God the Father being made to
our Nature first as it is united to his Son the
Eternal Word; our Nature in him being
brought to the Enjoyment of that Glory
contained in the Promises, doth on the be-
half of the Elect intercede that every indi-
vidual Person that belongs unto him, may
be brought to be sharers with him. Your
Father through Faith hath a well-grounded
hope that he is one of the number for whom

his blessed Lord is interceding, and doubts not but in a little time to be a sharer in that part of his intercession which leads to enjoy eternal Glory through him.

Thirdly; I am one of those that are under the leadings of the Spirit of Adoption, which is that inward Witness which the Scripture speaks of: *He that believeth in the Son of God hath the Witness in himself: For God (saith the Apostle) who commanded Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the knowledge of the Glory of God, in the face of Jesus Christ.* 2 Cor. 4. 6. That is, The way that God doth take to exalt his Grace and Mercy to his Elect, is in a way that doth agree with his Justice. He beholds the eternal Word *Creator* united to the Childrens Nature, by it giving Satisfaction to Justice. The stoppage of Grace being removed, Grace doth shine down upon them. The Spirit of Adoption, which is the inward Witness, meets Grace in the way that it comes forth. The Soul admires the Wisdom and Goodness of God in appointing the way of its Salvation in such a way as exalts Grace, and wrongs not Justice; Grace being no less to us by making its way through Christ to us, because it was the Father that appointed the Son this Work; and it was to answer the Father's Will that he performed it. This inward

inward Witness encourageth a poor Sinner that is weary of Sin to go to Christ, and to God through him. For altho there seems a great distance betwixt a poor guilty Sinner and a holy God, to behold each of them as they are in themselves, yet this middle Person, the Lord Jesus Christ, who is the Reconciler, or the maker up of the Breach betwixt them, being inwardly discovered in the Gospel-Glas by the Holy Ghost working with it; those who were far off before are brought nigh by the Blood of this blessed Jesus. Divine Love descends, Faith enables the Soul to mount up, and with Wings to ascend. *We love him, saith St. John, because he first loved us.*

This Light of the Holy Ghost is a distinct thing from the first Covenant-Principle. That lays the Soul under Guilt for Sin, but takes not in the way of Reconciliation: The Holy Ghost takes in the way of Reconciliation, and gives Evidence of the Soul's Interest in it. It is by the Apostle called the Spirit of the Son, because it is by the Intercession of the Lord Jesus Christ that the Holy Ghost is sent; and because it leads the Soul to pay the Tribute of Divine Honour to him, as being the way to the Father. It leads the Soul wholly in another way than the first Covenant-Principle leads in. Its Motives by which it stirs up the Soul to watch against Sin are from Mercy and Good-

Goodness, that is, spiritual Mercies received by the Soul. The first Covenant-Principle breaks the Soul off from Sin, by shewing the Wrath and Misery that attends it : The Holy Ghost stirs up the Soul to set a Watch against the first motions of Lust, by discovering the loathsome nature of it ; which if the Soul joins with it, will thereby be unfit for Communion with God. As it is by the Holy Ghost that Sanctification is carried on in the Soul to prepare it for the Enjoyment of God in Glory, so the Apostle seems to put the Cure of the Bodies of the Saints, even when they are under a dissolution, upon the Holy Ghost, in order to their recovery out of that state ; Rom.8.11. *But if the Spirit of him that raised up Jesus from the dead, dwell in you ; he that raised up Christ from the dead, shall quicken your mortal Bodies by his Spirit that dwelleth in you.* I have gone through the first Head, and laid before you the dealings of God with me, in bringing of me to the Enjoyment of himself by Faith, and shall now proceed to the second Head.

Secondly ; The Counsel and Direction which I recommend unto you, if I should be shortly removed from you.

1st. Endeavour to get imprinted upon your Hearts the thoughts of God in his Sovereignty over you, and those outward Prov-
idencies

vidences which he exerciseth towards you. God is so incomprehensible in his Being, that he cannot be fathom'd by the Creature. What an Awe and Reverence of him hath the Consideration of his Incomprehensibleness made upon the Hearts of his dearest Children? In his discovering of himself to them in the greatness of his Power, how hath he treated them as Worms and nothing Creatures? And they in their expressing of themselves before him; their Language hath carried in it the Evidences of a humble Heart. Psal. 22. 4, 5, 6. *Our Fathers trusted in thee: they trusted and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.* But *I am a Worm, and no Man; a reproach of Men, and despised of the People.* We see here the Psalmist *David*, who is recorded to be a Man after God's owh Heart, how he expresses himself before God: First, In acknowledging God in his Power to deliver: And then, secondly, In acknowledging his Unworthiness to be delivered by him, in these words, *I am a Worm, and no Man.* The clearer Discovery that the Soul gets of God in the Absoluteness of his Power, and that incomprehensible Greatness he is invested withal, hath that Effect upon the Heart as to lay it in the Dust before him. Remember, my Children, that in your Creation you

you were in the hands of the wise Creator, as the Clay is in the hand of the Potter; The forming and the fashioning of you lay wholly in his own Will and Pleasure: Psal. 119. 73. *Thy hands have made and fashioned me: give me Understanding, that I may learn thy Commandments.* That there is no defect in the Members of your Bodies is a Mercy to you; but that there is no defect in the Faculties of your Souls is a greater Mercy. What great Obligations are you under to the great Creator, seeing you have received your Being from him?

2. Consider how the Creator has disposed of you, and how his Providential Dealings are towards you; Acts 17.26. *And hath made of one Blood, all Nations of Men, to dwell on the face of the Earth, and hath determined the Times afore appointed, and the Bounds of their Habitation.* That is, He hath determined the time that he allows every one in this World, and their place for a Habitation in it. How bountiful is the great Creator unto you, that he should appoint you your place in England, and not in India, or some other dark place of the World, that is full of the Habitations of Cruelty! that your Lot should be hitherto, to have a full supply of outward Necessaries, whereas many others are attended by great outward Wants and Penury.

3. Con-

3. Consider God's Providential Dealings towards you ; that your Parents have been hitherto continued, and made a Blessing to you, that they have not been wanting to your outward Man by their utmost care to provide for it : But above all, what a Blessing have they been made unto you as to your Sculs, if it be but sanctified unto you ? What proof have your poor Parents given of their Care over your Souls, in giving you your Education in such a way as hath been a means to bring them under great outward Straits, their Eyes being fixt upon the good of your immortal Souls in what they have done, that you might not be exposed to the Temptations that attend a multitude of profane Children ? If under all these Mercies your Hearts remain hard and insensible, it's a full Proof that you are in an unconverted State.

4. Consider what Duties your Creator requires of you, and the Penalty annexed, where there is a failure of it. As the great Creator hath put the World and what is in it under Man, that all the Creatures might be made serviceable unto him ; so hath he put Man under a Law, and hath annexed a severe Penalty unto it, that so Man might know that he does owe a Subjection to his Creator, who hath an absolute Sovereignty over him to dispose of him as he pleaseth.

It

It was the Creator's Pleasure to put Man under a Law, and endue him with a Light that led to the Obedience of it, that so the great Creator in his proceeding with Man in a way of Punishment, for the breach of that Law which he put him under, might appear to be just and righteous, *Hosea 13.9.* *O Israel, thou hast destroy'd thy self, but in me is thine help.* That God doth not proceed in a way of Justice against all the fallen Children of *Adam*, who are as a polluted Lump before him, proceeds from his condescending Goodness; and that he doth lead some into the state of Children, while the great multitude are left to be dealt with in a way of Justice, as standing under the first Covenant, is the good pleasure of his Will. As he is not the Author of Sin; so in dealing with Sinners, he may either inflict Punishment according to the first Covenant, or he may extend Mercy in Mercy's way. Have you a care, while you think with Free-willers to vindicate the equitable Right which all Men have in God as their Creator, you intrench not upon his Sovereignty. That God as a Sovereign Being doth bestow outward and inward Mercies according to his own Pleasure, is evident to the very reason of those that partake of each of these Mercies; and yet that doth not exclude Man's Endeavours for the getting the former, neither

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Christian Duties as the way which we are led to receive the latter. That Heathen King *Nebuchadnezzar*, when he was brought down from his Seat of Pride, did acknowledg God's Sovereignty, and his right of disposing of all these outward things to whom he pleaseth. Dan. 4. 35. *And all the Inhabitants of the Earth are reputed as nothing : and he doth according to his will in the Army of Heaven, and among the Inhabitants of the Earth ; and none can stay his hand, or say unto him, What dost thou ?* As he hath the sole right in disposing of Kingdoms, in pulling down one and raising up another ; so likewise in lesser things his right of disposal of all things doth daily manifest it self, according to the words of *Solomon*, Eccles. 9. 11. *I returned, and saw under the Sun, that the Race is not to the swift, nor the Battel to the strong, neither yet Bread to the Wise, nor yet Riches to Men of understanding, nor yet Favour to Men of skill, but time and chance happeneth unto all.* God's right of disposal is no bar to your providential Care how to live in the World, and making use of means that his wise Providence doth hand out unto you : But yet you must know that God doth reserve in his own hands the Power to check the Endeavours of the Creature as often as he pleaseth, that so his Sovereign Right may be kept up amongst them. *Secondly,*

condly, God's Sovereign Right in disposing of spiritual Mercies, is likewise evident to those who are made Partakers of them. Rom. 3.9. *What then? are we better than they? No in no wise: for we have before proved both Jews and Gentiles, that they are all under Sin.* That is, in respect of their State and Condition, as standing under the first Covenant, they were liable to be dealt with in a way of Justice, as well as others. And this meets the Experience of every sincere Christian: The Sentence of the Law is laid open before them, and the Justice of the Law to them-wards is presented unto them. So that all Pleas that the Soul can make upon the terms of the first Covenant are wholly silenced; and the only Plea left is the Plea of the Prodigal, *Lord, be merciful unto me a Sinner.* But mark it, my Children, the Scripture doth not express the Procedure of the General Judgment to be according to the Decrees of God, but according to Man's Obedience to that measure of Light that he receives from God, and his neglect of Duty according to its requirings. And yet I am fully satisfied that the Salvation of the Elect will appear then more clearly to be of Grace than now it doth, that Heaven may indeed be a Life of Praise. Mark it, my Children, the Scripture doth with great plainness shew the state of those that are standing under the

the Law; the Law's Threatnings against them: it doth likewise with great plainness shew the state of those that are really in the Covenant of Grace, and the Privileges that such Persons are made partakers of that are in this well-ordered Covenant. Now your great Work is to bring your Hearts to the Glass of the Law, and to the Glass of the Gospel, that so you may find your State and Condition; whether your Hearts move to Godward, according to the Light of the first Covenant; or that you receive Light and Life from the Lord Jesus Christ, the Son of Righteousness. Is that Virtue drawn down from him by Faith that gives motion to Duty? Is it through him that Communion with the Father is enjoy'd? Is it through him that Communion with the Father is continued? Communion with the Father depends upon Union with the Son, as Mediator, the way to the Father: this you will experience by bringing your Hearts to the Glass of the Gospel, if you be in the Covenant of Grace. The Scripture shews, that in God's bringing the Heart over to himself, by Light first received, he calls to believe in Christ, and then to a sincere performance of Duty from Gospel-Light, the means to lead to the Enjoyment of Christ, and through him to God, as our God: the Heart subjected to God as our God, engaged to

him by Faith, and sincerely following him, the Evidence of our Interest in him. But if you stick in the Birth, and are ashamed to follow the Light by a sincere Obedience, because of the Reproach that doth attend the good Ways of God, you thereby make it appear, that you prefer Man before God; and altho the Light you have receiv'd may tend to quiet Conscience at present, it will but tend to heighten and aggravate your Misery in Eternity.

5. Endeavour to get imprinted upon your Hearts the remembrance of Death and Eternity, the certainty of it, and the suddenness of it to many. When you see Death surprizingly stealing upon Persons of your Age, let it be as a warning to you to search into your fitness for it; remember there is no Work nor Device in the Grave: If out of Christ, when Death comes to you, then miserable for ever; if in Christ when Death comes, happy for ever.

6. Take care to get your Judgments throughly inform'd, and settled in the Foundation-Principle of Christianity: *Other Foundation can no Man lay than that which is already laid, which is Jesus Christ*, an all-sufficient Saviour. Remember you must always go empty to him, but have a care of returning empty from him. Have the Saints in all Ages beheld such an Excellency in him, and can

can you see none? It's a sign your Hearts are not right with him; you talk of what you do not enjoy. *To you that believe,* saith the Apostle, *he is precious*: it's such a Faith as gives a view of his Person in the Gospel-Glass.

7. Endeavour to be much in the inward experimental part of Religion. Have a care of sticking in the true Form without the Power; and have a care of a pretended Power without the true Form. If you stick in the purest Form without the Power, you get no further than Formalists, and are no better than a lifeless Image without Motion in God's account: For Revealed Religion was appointed to bring the Heart to Communion with God; and where this is not attained, the great Design of God in giving forth Revealed Religion is lost. Have a care of a pretended Power without the true Form; for by this you will be laid open to the Transformings of Satan, and to his Deceivings as an Angel of Light. Lend not an Ear to that Spirit that gets above the holy Scriptures as a Rule and Guide. How many Persons who have seem'd to be in a hopeful way in the Truths of Christianity, have been led into By-paths through Satan's Wiles? and many sincere Christians have so far fallen as to lose much of their former Experiences.

8. If the Lord in Mercy to you make you

fit Matter of a Gospel-Church, and afford you the Means of giving up your selves to other Christians, that are gathered together according to the order of the Gospel, upon a Profession of Faith and sincere Obedience, neglect not so great a Mercy : you may then be serviceable unto others, by the exercising of the Gifts given you ; which may be for others Edification, and Improvement to your selves ; and your Hearts may be warmed by the Gifts and Graces of other Christians. Besides, your Mercy will be very great in having the watchful Eye of sincere Christians over you, to incourage you in your Christian Course, and to be faithful Reprovers of you, if they see that you do not walk orderly, according to the Rule of the Gospel. This is one of the great Privileges that attend those that are in Church-fellowship ; *Gal. 6. 1. Brethren, if a Man be overtaken in a fault, ye which are spiritual, restore such an one in the Spirit of Meekness ; considering thy self, lest thou also be tempted.* Two (saith Solomon) are better than one, because they have a good Reward for their Labour ; for if they fall, the one will lift up his Fellow ; but *wo to him that is alone when he falleth,* for he hath not another to help him. If two Christians may be serviceable one to another, how much more to have a considerable number of sincere Christians watching over you ?

9. Endeavour to get imprinted upon your Hearts, that the Life of a Christian while he is passing through this World, is a Life of Prayer. When God takes Persons into Covenant with him, he pours out upon their Souls the Spirit of Prayer and Supplication. Prayer is the Intelligencer betwixt the Saints here on Earth, and their Father now in Heaven; it is that which keeps God's Ear open to us, and our Hearts open for him. The blessed Jesus, speaking of John's Ministry, the effect it had upon sinners to bring them to a sincere Repentance, and by strong Cries to lay open their state before God, he tells us, *Mat. 11. 12. And from the days of John the Baptist until now, the Kingdom of Heaven suffereth Violence, and the Violent take it by force.* He comparreth these poor returning Penitents, to a Company of Souldiers drawn up in Battelarray, to force their Entrance into a Fort or Castle; their Cries here on Earth piercing into Heaven. Prayer made God use that familiar and condescending Expression to Moses concerning the People of *Israel*, *Exod. 32. 9, 10, 11. And the Lord said unto Moses, I have seen this People, and behold, it is a stiff-necked People. Now therefore let me alone, that my Wrath may wax hot against them, and that I may consume them: and I will make of thee a great Nation.* *And Moses besought the*

Lord his God, and said, Why doth thy Wrath wax hot against thy People, which thou hast brought forth out of the Land of Egypt? You may see in these and the following words to the 15th Verse, what prevalency Prayer hath upon God when it is put up on the behalf of others, much more when it is on our own behalf.

In treating of this Subject, I shall,
First, Shew what Prayer is, and the nature of it.

Secondly, I shall shew the necessity of the continuance of it, while we are on this side Eternity.

First; I shall shew what Prayer is, and the nature of it. We may take Prayer, according to Scripture, under a twofold Consideration. First, As proceeding from the Spirit of Bondage. And here the Heart doth not cry unto God from an inward sight and feeling that it is interested in God, but by the light of the first Covenant: It looks upon God as Creator, and as having an Ability in him to supply Nature's Wants, and to deliver from approaching Miserie: This Prayer is Nature's Cry, and is oftentimes put forth with a great deal of Earnestness, where there is no Evidence of an Interest in God, or Communion with God. But that Prayer

Prayer which I design to lay open, is the Work of the Spirit of Adoption upon the Hearts of the Saints; and this consists in these three parts: 1st. In giving inward Light to see the things necessary to be pray'd for. 2^{dly}. In giving Life and Motion to the Faculties of the Soul, that so the Soul may be engag'd in the Duty. 3^{dly}. In leading the Soul in the way by which an Entrance is obtained into Heaven.

First, I shall shew the nature of the Inlightnings of the Spirit in the Duty of Prayer, how they are discovered in the Soul of Man.

1. The Inlightnings of the Spirit are discovered in the Soul of Man by discovering the inward Frame that the Soul is in. The Hearts of the unconverted World are always in an ill Frame; and that which is their great Misery, they want Light to see it: but if the Saints be in an ill frame, they are in Mercy brought to see it, remaining Corruption is discovered; deadness, and dulness, and wandering of the Heart from God is discovered; the holy Spirit gives Light that the Heart may be rectified and made fit for Communion with God, because therein lies Man's chief Happiness. *Keep thy Heart with all diligence, for out of it are the issues of Life.*

2. The things that concern the outward Man are through the Inlightnings of the holy Spirit beheld as of less Concern

and Worth, altho they do lie next to Sense; and the Hearts of the Saints have been inabled to get above them, and to part with them, when they stood in Competition with the sincere performance of those Duties which God call'd them to. The Inlightning of the Spirit doth concern it self for the outward Man, but it is that Nature may be satisfied, and not Lust gratified; it is that such a Supply may be given, as Nature may be kept from Temptations, not that we may run into Temptations. *Remove far from me Vanity and Lies; give me neither Poverty nor Riches; feed me with Food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the Name of my God in vain.* While the Heart is without the Inlightnings of the Spirit, it is made a Servant to those things that are most obvious to Sense. Daily Experience shews us, that the Heart of every unconverted Sinner doth place its Satisfaction in the enjoyment of these things, altho they end in Death: so that the Inlightnings of the holy Spirit are absolutely necessary in the Duty of Prayer.

3. The holy Spirit gives inward Life and Motion to the Faculties of the Soul, that so the Soul may be engag'd in the Duty; Rom. 8. 26. *Likewise the Spirit also helpeth our Infirmitie: for we know not what*

what we should pray for as we ought ; but the Spirit it self maketh Intercession for us with Groanings which cannot be uttered. That is, the Spirit follows the Inlightnings with inward Life and Motion, by which the Heart is set a working after God, for the removal of that which stands in the way of Communion with him ; and for the obtaining of it, there is an inward sensibility doth accompany the Matter which we present unto God in Duty ; not only the things we pray for are presented unto God as those we have need of, but the Heart goes along with them, that our Heavenly Father may see we are in earnest with him ; *Psal. 25. 1.* *Unto thee, O Lord, do I lift up my Soul.* Compared with *Psal. 119. 20.* *My Soul breaketh for the longings that it hath to thy Judgments at all times.* The holy Spirit draws out the Heart with such earnestness unto God, as if there were a Separation going to be made betwixt the Soul and the Body.

4. The holy Spirit doth lead the Soul in the way by which Entrance is obtain'd into Heaven. We must distinguish betwixt the Spirit's Intercession in us, and the Son's Intercession for us. The Spirit's Intercession in us, is that supplicating, begging frame which the holy Spirit doth inable the Soul to express it self in, when it appears before God : yet this through the weakness of

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the Creature, is attended with a great deal of Imperfection. But the Intercession of the Son for us, as Mediator, the Church's Head, is that upon which our admittance into Heaven is granted. His Prayer is a perfect Prayer, and carries Incense along with it to perfume ours : *Rev. 8. 3. And another Angel came and stood at the Altar, having a Golden Censer; and there was given him much Incense, that he should offer it with the Prayers of all Saints, upon the Golden Altar which was before the Throne.* This Angel is the Angel of the Covenant, the Lord Jesus Christ, as Mediator, and the Church's Head ; the Censer is his holy glorified Body, the Man Christ ; the Incense is his Divine Nature, the Perfume of which perfuming the Supplications, or Prayers of the Saints, and ascending with them before God, gains acceptance. That Spirit that would assume a right of giving Salvation by Man's Obedience to it, its Work is as opposite to the leadings of the Holy Ghost as Light and Darkness. For as the Declaration of the Gospel leads to the Lord Jesus Christ, as God-Man in one Person, our Emanuel, as Redeemer, and as Mediator, who is able to save all those that come to God by him ; so with this doth the Holy Ghost agree in his inward Witness in the Souls of the Saints : *Joh. 15. 26, 27. But when the Comforter is come, whom I will send unto you*

you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. This is that new and living way which the Apostle speaks of, which gives Boldness in our approaching before God : Heb. 10.19,20. Having therefore, Brethren, boldness to enter into the Holiest by the Blood of Jesus, by a new and living way which he hath consecrated for us, through the Vail, that is to say, his Flesh. The Holiest, that is, into Heaven, of which the Sanctum Sanctorum under the Law was a Type ; by a living way, that enlivens the Person that walks in it, boldness, or a holy freedom being given to plead with God, which yet causeth great Humility in the Soul, its acceptance with God being grounded upon the account of another's Worthiness (which by Faith the Soul is inabled to behold) and not upon the account of its own Worthiness. This is the Way that meets the Experience of the Saints that are now upon the Earth ; this is the Way that the Flock walk'd in who are gone to Heaven before us ; we may say we are compassed about with a Cloud of Witnesses.

The second part of this Head of the Duty of Prayer, is to shew the necessity of the
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continuance of it while we are on this side Eternity.

1st. Because we have a multitude of Temptations attending of us outwardly.

And, 2dly. Because the Soul doth too readily join with the Baits that gratify corrupt Nature.

First, I shall shew you that we have a multitude of Temptations attending of us outwardly. The World is gotten to a very high pitch of Atheism and Profaneness ; Christianity, as to the Power of it, is not only removed, but Persons have lost that Morality that former Ages did enjoy. You can hardly deal in the World now but you are in danger every moment to be carried away with the Stream ; the Difficulties of getting an outward Support for the Body being great, Satan takes the advantage of it to draw out the Corruptions of Mens Hearts after these things, so as to hurry them forward in their Endeavours to keep, and to gain a share in this fading World without any Consideration. Where is the Person that hath the Fear of the Almighty before him, and an inward Tendernes lest he should offend him ? Did David take up this Complaint, *Wo is me, that I sojourn in Mesech, that I dwell in the Tents of Kedar ! My Soul*

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bath long dwelt with him that hateth Peace. What cause have we every day to take up the same Complaint, if we look upon the Immorality of the Times we live in? most Persons being at Peace with the ways of Sin, but unwilling to be brought to the Enjoyment of that Peace which the ways of Holiness do afford. Surely, my Children, if God in Mercy to your Souls open your Understandings to see that great danger that your precious Souls are in, you will see a great necessity laid upon you to keep close to God by the great Duty of Prayer, that you may stand in his Counsel, and that he may undertake to lead you in a safe way, that so you may be kept from the Pollutions of the times you live in. If the Lord be so gracious to you, as by his Providence to open a door for you, by which you may get daily Bread, in a way that doth not expose you to those great Temptations that many are exposed to, tho it be in a lower station in the World, make choice of it before Greatnes in the World with Temptations. Consider the wise Man's words, *Prov. 28. 22.* *He that hasteth to be rich, bath an evil Eye, and considereth not that Poverty shall come upon him.* It's Corruption that insatiably drives him forward, and suffers him not to consider how he is heaping Sin upon his Soul while he is gathering

thering together these worldly things. Al tho God do let such Persons live out their days with the Enjoyment of these outward things, yet what a heap of Guilt do such Persons carry with them into Eternity? Remember what the Apostle saith, 1 Tim. 6. 9. *For they that will be rich, fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition.*

Another great thing that shews the necessity of the continuance of the Duty of Prayer as long as we are on this side Eternity, is, that till then Satan hath not his Power of tempting of us wholly taken from him. It is the great Mercy of God's Children, that the Rage of this devouring Lion is limited; that he has not liberty to execute all that Rage against them which is in him: But daily Experience shews us that the Father is pleased to give Satan so much Power against his Children, as to vex and grieve them with those violent Temptations he at times suggests into them. Now the only way to escape this Adversary, and to be strengthened against his Temptations, is to keep up Communion with God by Prayer; for so long as God is inwardly injoy'd he cannot enter. The Apostle in the first Epistle to the *Theſſalonians*, Chap. 5. v. 17. saith, *Pray without ceasing.*

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He doth not mean that we should be always in the exercise of that Duty, but that we should endeavour to have our Hearts always in a frame for it.

But, secondly, The necessity of the continuance of the Duty of Prayer doth appear while we are on this side Eternity, because the Soul doth readily too often join with the Baits that gratify corrupt Nature. The Body is yet unredeemed, and therefore desires to be gratified in those things that delight the outward Man : the Senses are as Doors and Windows unto the Soul to let in those outward Objects, which are as so many Baits and Snares to draw away the Soul after them. There is no keeping the door of the Heart shut against these things, but as the Soul is led up by Faith to Objects of a higher nature ; and the Duty of Prayer is one of the great means made use of by the Spirit to give the Soul a view of those things that are of a more excellent nature than these earthly things are.

Again, Endeavour to get imprinted upon your Minds the necessity of an even composed frame of Spirit under the various changes of God's Providence. You know what is past, but you know not what is before you ; whether Prosperity or Adversity be appointed for you : Have a care that

that with the change of Providences there be not a change of your Hearts for the worse: Doth not daily Experience shew us that changes of Providence to poor unconverted Sinners have this effect upon them? What a change hath a sudden Advancement to a higher Condition in the World made upon many unconverted Sinners? They have hardly known how to behave themselves toward those that were their Familiars while they were in a low Condition, much less how to carry themselves toward God who advanced them in the World. This change from a low state in the World to a higher, hath been a means greatly to eat out that Life and Power that hath been in God's Children when in a low Condition: What a Change did it make in *Joseph*, that in discoursing with his Brethren, he so far forgets himself, as to make use of the Courtly Oaths that were then in fashion? *By the Life of Pharaoh, ye are Spies.* Again, What an effect upon Persons hath a sudden change of Providence had, when they have been surprizingly brought down into a low Condition in the World, while they have been in an unconverted state, that they knew not the way to go to God that they might humble their Souls before him? Through the strength of Temptations

tions accompanied with their Corruptions, they have been so overwhelmed that they have broken out in unbecoming Expressions towards God, and in a desperate manner have laid violent hands upon themselves : yea, some of God's Children when they have been under dark Providences for want of a settled frame, have shew'd too much of a fretful impatient Spirit, and, like the *Israelites*, have been fill'd with Murmurings and Repinings. O, endeavour to learn the Apostle's Lesson, *Pbil. 4. 11.* *Not that I speak in respect of want : for I have learned in whatsoever state I am, therewith to be content.* That you may learn this Lesson, take these following Directions.

1. Endeavour to get your Minds exercised with the thoughts of God as to that absolute Power which he hath over you, and all his Creatures ; that to him belongs the right of disposing of you, and the things that he hath for a time given you, even as pleaseth him ; that to you belongs a humble submissive frame of Spirit as you are his Creatures, much more if he have brought you into the state of Children.

2. Endeavour to see if you cannot find some of God's rational Creatures, and some of his dear Children in one respect or other exercised with greater Difficulties

than you are: having found some under greater Straits than your selves, search into your Hearts and Lives, and see if you can find any moving Cause there why he should not deal with you as with those that you behold in a worse Condition, and so learn Submission to him.

3. Look into the Scripture-Glass, and there behold that the way God hath taken with his Children to burn up the dross of Corruption, and to fit the Soul for himself, is by afflicting Providences: *Isa. 48. 10.* —— *I have chosen thee in the furnace of Affliction.* And let this be a means for you to press after the same sanctified use of it: when it hath answered the end for which it was brought upon you, the Providence will be changed, or you taken from under it home to your Father's House.

5thly. Endeavour to get imprinted upon your Minds the necessity of having your Zeal in the Worship of God regulated by the Word of God. It is good for to be zealously affected always in a good thing; mind that it be from the Inlightenings of the Spirit within you that you are led to behold the Truth in the Letter of the holy Scriptures; and that by comparing Scripture with Scripture you receive full satisfaction concerning the Truth you lay hold

hold upon. Let this go before, and then your Zeal in worshipping of God by it, and in bearing a Testimony for it, follow after. How many Persons are exceeding zealous for things which they practise in their Religious Worship, that they have no ground for from the holy Scriptures, and do place all their hope in this their superstitious Zeal, not being brought in the least to witness the dealings of God with their Hearts? What mischievous work hath blind Zeal made in the Christian World? All the Sufferings and Troubles that have befallen the Children of God in all Ages have come in by it: true Zeal desires to destroy Error, and to save the Person that is carried away with it; false Zeal falls upon the Person, and endeavours to ruin the outward Man for the pretended Errors of the inward Man. Where Persons are one with you in the Foundation, and do walk with God by Faith answerable to their discoveries of Truth, tho you should differ from them in many other things, let your Moderation be shewn towards them. And for those that may differ from you in the Publick Worship of God upon further discoveries of Light received, have you a care of condemning any such of being guilty of Error, before you are able from the Letter of the Scripture to lay open their Error.

It is the Scripture laid down in the Letter that is the Rule, and not Mens Consequences from it; Consequences may be allowed to strengthen the Rule, but must not be allowed to be added to it.

6tibly. Endeavour to get imprinted upon your Minds the necessity of a holy Conversation before Mens, this is that which keeps up the Credit of Religion in the World in despite of all its Adversaries: The World knows how to deal with Religion when they meet it in a loose Professor, but they know not what to say to it, nor how to deal with it, when they meet it in a sincere self-denying Christian, whose Conversation pleads for the Reality that is in Truth, and gives a check to the Opposers of it. By a holy Conversation we vindicate the Interest of the Son of God in the World, and do invite poor Sinners that are convinced of the Evil that is in Sin, to come and taste of that pleasant Fruit that the ways of Holiness do afford to those that walk in them. There is a great difference betwixt the ways of Sin and Holiness; Sin, tho it affords a seeming Pleasure in the committing of it, yet draws after it Guilt and Misery; Holiness, tho in the Acts of it we receive Reproach from the profane World, a train of inward Peace and Comfort doth follow it. A Profession

fession of Words cannot be taking to any Person where the Conversation doth speak a quite contrary Language: To be loose in Conversation under a pure Profession, is for a Man to contrive how he may make himself the miserablest of Persons when he comes in Eternity. The Prophet *Isaiah*, speaking of the Gospel, in *Chap. 35. v. 8.* saith, *And an High-way shall be there, and a way, and it shall be called the way of Holiness; the unclean shall not pass over it, but it shall be for those: the way-faring Men, the Fools, shall not err therein.*

It shall be called the way of Holiness, the unclean shall not pass over it. Where pardoning Grace is inwardly received for all Sins, the Soul under the sense of Divine Love, hath an inward hatred against the very nature of Sin begotten in it, and an inward yearning after Holiness, as that which adds Strength and Vigor to the new Creature in the Souls of the Saints. Where there is inward Strength and Vigor in the Soul against that Corruption which hinders Communion, there will be a watchfulness against those things that tend to the dishonouring of God by our Conversation. Holiness inwardly, and sincere Obedience outwardly, are so inseparable, that whoever hath the one, it is impossible but he must have the other. As by a growth in

in Sin Sinners do ripen for Hell and eternal Misery ; so by Holiness Saints do ripen for Heaven and eternal Glory. Holiness makes us meet for the Heavenly Canaan ; without Holiness no Communion with God in this Life ; without Holiness no Enjoyment of God in Glory : and as it makes us meet for the new Jerusalem , so without Holiness no entering into that holy City ; Rev. 21. 27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lie ; but they which are written in the Lamb's Book of Life. I shall conclude this Book, and my Directions to you, with the words of the Apostle Paul to the Philippians, Chap. 4. v. 8, 9. Finally (my Children) whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any Virtue, think on these things. Those things which you have both learned and received, and heard and seen of me, do ; and the God of Peace shall be with you.

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